THE BREAST-PLATE OF FAITH AND LOVE.

A Treatise,

Wherein the ground and exercise of FAITH and LOVE, *as they are set upon* Christ *their* Object, and as they are expressed in *Good Workes*, is explained.

Delivered

In 18 Sermons upon three severall Texts,

By the late faithfull and worthy Minister of Iesus Christ,

IOHN PRESTON,

Dr. in Divinity, Chaplaine in ordinary to his *Maiesty*, Master of *Emmanuel* Colledge in *Cambridge*, and sometimes Preacher of *Lincolnes* Inne.

But let us who are of the day be sober, putting on the breastplate of Faith and Love, 1 Thes 5.8.

What will it profit, my Brethren, if a man say he have faith, and hath not workes? Can faith save him? Iames 2. 14.

LONDON,

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HIGHBURY
COLLEGE.

ILLVSTRISSIMO, NOBILISSIMOQVE VIRO,
ROBERTO COMITI WARVVICENCI,

IOHANNIS PRESTONI S. T. D. ET
COLLEGII IMMANVELIS Q. MAGISTRI
(CVIVS TVTELÆ,
DVM IN VIVIS ESSET, PRIMOGENITVM SVVM,
IN DISCIPLINAM, ET LITERIS EXPOLIENDVM,
TRADIDIT)
POSTHVMORVM TRACTATVVM PARTEM,
DE NATVRA FIDEI, EIVSQVE EFFICACIA,
DEQVE AMORE, ET OPERIBVS BONIS,
DEVOTISSIMI, TAM AVTHORIS, DVM VIVERET,
QVAM IPSORVM QVI SVPERSVNT, OBSEQVII
TESTIMONIVM
M. D. D. D.

RICHARDVS SIBS.

IOHANNES DAVENPORT.

To the Christian Reader.

Christian Reader,

INnumerable are the sleights of Satan, to hinder a Christian in his course towards Heaven, by exciting the corruption of his own heart to disturbe him, when he is about to doe any good; or by discouraging him with inward terrours, when he would solace himselfe with heavenly comforts; or by disheartening him under the feares of sufferings, when hee should be resolute in a good cause. A type whereof were the Israelites, *whose servitude was redoubled, when they turned themselves to forsake* Ægypt: *Wherefore we have much neede of Christian fortitude, according to that direction;* Watch ye, stand fast, quit your selves like men: *especially since Satan, like a Serpentine Crocodile pursued, is by resistance put to flight.* 1 Cor. xv. 13.

But, as in warres, (which the Philistines *knew well in putting their hope in* Goliah) *the chiefe strength of the Souldiers lyeth in their Captaine, so in spirituall conflicts, all a Christians strength is in Christ, and from him. For, before our conversion, we*

were of no strength: *since our conversion*, we are not sufficient of our selves to think a good thought. *And, to worke out from the Saints all selfe-confidence, God, by their falls teacheth them*, To rejoyce in the Lord Iesus, and to have no confidence in the flesh.

Whatsoever Christ hath for us is made ours by Faith, *which is the hand of the soule enriching it by receiving Christ, who is* the treasure hid in the field, *and with him, those* unsearchable riches *of grace, which are revealed and offered in the Gospell: Yea it is part of our spirituall armour. That which was fabulously spoken of the race of Gyants, is truly said of a Christian, hee is borne with his armour upon him; as soone as hee is regenerate hee is armed. Its called a* Breast-plate, *because it preserves the heart, a* long, large shield, *(as the word signifieth) which is usefull to defend the whole man from all sorts of assaults: Which part of spirituall armor, and how it is to be managed, is declared in the former part of the ensuing Treatise, in ten Sermons.*

1 Thes. 5, 8. Θωραξ. Eph. 6. 16. Θύρεος of θύρα.

Now, as all rivers returne into the sea, whence they came, so the beleeving soule, having received all from Christ, returneth all to Christ. For thus the beleever reasoneth. Was Gods undeserved, unexpected love such to me, that he spared not his onely begotten

Sonne,

Sonne, but gave him to die for mee? Its but æquall that I should live to him, die for him, bring in my strength, time, gifts, liberty, all that I have, all that I am, in his service, to his glory. That affection, whence these resolutions arise, is called Love, which so inclineth the soule, that it moveth in a direct line towards that object, wherein it expecteth contentment. The soule is miserably deluded in pursuing the winde, and in taking ayme at a flying fowle, whilest it seekes happinesse in any creature: which appeares in the restlesnesse of those irregular agitations, and endlesse motions of the mindes of ambitious, voluptuous and covetous persons, whose frame of spirit is like the lower part of the elementary region, the seate of windes, tempests and earthquakes, full of unquietnesse; whilest the beleevers soule, like that part towards heaven, which is alwayes peaceable and still, enioyeth true rest and ioy. And indeed the perfection of our spirits cannot be but in union with the chiefe of spirits, which communicateth his goodnesse to the creature according to its capacity. This affection of Love, as it reflecteth upon Christ, being a fruit and effect of his love to us apprehended by faith, is the subiect of the second part of the following Treatise in 7. Sermons.

The iudicious Authour out of a piercing insight

into

into the methods of the Tempter, knowing upon what rockes the faith of many ſuffers ſhipwracke; that neither the weak Chriſtian might loſe the comfort of his faith, through want of evidences, nor the preſumptuous reſt upon a fancy in ſtead of faith, nor the adverſaries be emboldened to caſt upon us, by reaſon of this doctrine of Juſtification by faith onely, their wonted nicknames of Soli-fidians, *and* Nulli-fidians; *throughout the whole Treatiſe, and more eſpecially in the laſt Sermon, he diſcourſeth of* good Workes, *as they ariſe from faith and love. This is the ſumme of the faithfull and fruitfull labours of this Reverend, learned and godly Miniſter of the Goſpell, who whileſt he lived was an example of the life of faith and love, and of good workes, to ſo many as were acquainted with his equall and even walking in the wayes of God, in the ſeverall turnings and occaſions of his life. But it will be too much iniury to the godly Reader to be detained longer in the porch. Wee now diſmiſſe thee to the reading of this profitable worke, beſeeching God to increaſe faith, and to perfect love in thy heart, that thou maiſt be fruitfull in good workes.*

Thine in our Lord Ieſus Chriſt,

RICHARD SIBS.

IOHN DAVENPORT.

A briefe Collection of the principall heads in the ensuing Treatises.

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OF FAITH.

The first Sermon.

ROM. 1. 17.

For by it the righteousnesse of God is reuealed from Faith to Faith: As it is written, The iust shall liue by Faith.

IN the words I haue read vnto you, *Paul* tels them that he is not ashamed of the Gospell of CHRIST. For it was a shame to him, partly, because the very substance of the Gospell was then persecution; and partly, because he was plaine in speech; hee came not with excellency of words, or mans wisedome; and therefore you may obserue what adoe he had to defend himselfe in his

Epiſtles to the *Corinthians*, a wiſe people, who partly hated, and partly deſpiſed his manner of deliuery: but, ſaith hee, *I am not aſhamed of it, for it is the power of God to ſaluation:* it is that which, being receiued, will bring men to heauen; being reiected, will ſhut men vp in Hell; and therefore it is of no ſmall moment. He giues a reaſon in theſe words, why it is the power of GOD to ſaluation: *For*, ſaith he, *by it the righteouſneſſe of God is reuealed.* That is, the righteouſneſſe which is of GOD, which only GOD accepts, and by which alone men can be ſaued, is reuealed by the Goſpell, and no other way.

But to what purpoſe is this reuealed, if I know not how to come by it? Many things are reuealed, but how ſhall I know that they are mine? Therefore he addes, *it is the power of God to ſaluation, to euery one that beleeues.* As it is reuealed by the Goſpell, ſo ſomething is to be done on our part; as GOD manifeſts it, expoſes it, and layes it open, ſo you muſt receiue it by faith.

I, but I haue not ſo ſtrong a faith, I cannot beleeue as I would, and as I ſhould. Sayes he, Faith hath degrees, *it is reuealed from faith to faith.* That is, one receiues it in one degree, and the ſame afterward receiues it in a greater degree, and ſo forward. All are alike iuſtified, but there is difference in Faith, ſome is ſtronger, ſome is weaker, which I will afterward ſhew at large.

The point to be gathered out of theſe words is this:

That Righteouſneſſe by which alone we can be ſaued now in the time of the Goſpell, is reuealed and offered to all that will take it. Doct.

When you heare this, it may be, at the very reading, you may not haue ſuch a conceit of the thing as you ſhould haue: but it is not a matter of light moment, but an exceeding great thing to ſee the righteouſneſſe of GOD reuealed. It is the great, glorious myſterie of the Goſpell, which the Angels deſire to pry into, which made *Paul* in his Miniſtery ſo glorious, which ſwallowed vp his thoughts, that he could not tell how to expreſſe it: that now in this laſt Age, *Chriſt* hath reuealed through vs the vnſearchable Riches of his Grace, that is, Riches which I know not how to expreſſe. Therefore hee prayes that *God* would open their eyes, that they might comprehend with all the Saints, the height, and length, and breadth of that Redemption, which *Chriſt* hath wrought for them. It is paſt a full comprehenſion, yet he prayes that they may comprehend it in ſuch a meaſure as is poſſible, though there is a height, and breadth, and depth therein, which could not be meaſured. And this is it that is reuealed to the ſoules of men, the ſcaping of Hell and death, this free acceſſe to the Throne of Grace, which none

before had; this liberty to be made ſonnes of God, and heyres of heauen, yea, Kings and Prieſts to God, and making good of all promiſes, and the entayling of them to our poſterity, and making them Yea and Amen. All this, I ſay, is now reuealed, which before was not.

2. It is ſaid to bee reuealed, (marke that) partly, becauſe this of all other things was neuer written in the hearts of men. The Morall Law was written therein, but they had not the leaſt inckling, the leaſt creuice of light to ſee this; partly, becauſe it is now opened in a larger meaſure then it was heretofore, in the times of the Prophets: the doore was a little open before, but now it is wide open, and nothing is hid from the ſoules of men, that is neceſſary for them to know.

Againe, it is reuealed not onely in regard of the Preachers that make it knowne, but likewiſe in regard of them that heare it: for there is a greater meaſure of the Spirit of Reuelation diſpenſed vnder the Goſpell. Therefore, *Eph.* 1. 18. the Apoſtle prayes that *the eyes of their vnderſtanding might be opened, that they might know what is the hope of their Calling, and the riches of his glorious inheritance in the Saints.* For what is it to haue a light ſhining, if their eyes be ſhut to whom it ſhines? So the thing reuealed is the Righteouſneſſe of God. And laſtly, it is that Righteouſneſſe, by which alone men can be ſaued.

Eph. 1. 18.

This

This is the maine point, which that you may vnderſtand, I will open, by anſwering theſe 6. Queſtions.

6. Queſtions about this righteouſnes.

1. How this righteouſneſſe of GOD, or, which is accepted of GOD, ſaues.
2. How it is offered to vs.
3. To whom it is offered.
4. Vpon what qualifications.
5. How it is made ours.

And laſtly, What is required of vs, when we haue it. Theſe hang one on another, but for memory ſake I haue thus diſtinguiſhed them.

1. *Queſt.* How it ſaueth.

Firſt: How doth it ſaue? I anſwer: 1. This righteouſnes ſaues after the ſame manner that the vnrighteouſneſſe of *Adam* did condemne: let vs ſet theſe two together, and the thing will be plaine.

Anſ. 1.

Firſt, as *Adam* was one man, yet the cõmon roote of all mankinde, of whom all that are guilty of death, and ſhall be damned, muſt be borne: ſo CHRIST, the ſecond *Adam*, ſtands as a publike perſon, and the Root of all that ſhall be ingrafted into, and borne of him.

Secondly, as *Adams* firſt vnrighteouſnes, the firſt ſinne he committed, is communicated to men, and made theirs by imputation; and not ſo onely, but by inherencie alſo; (for it hath bred in them originall ſinne:) After the ſame manner, and by the ſame equity, the righteouſneſſe that *Chriſt* wrought, is made ours by imputation, and this imputatiue righteouſneſſe of *Chriſt* worketh a righteouſneſſe

which qualifies the perſon, and is inherent in vs. Laſtly, as after this vnrighteouſnes comes death, which rules and raignes in vs, bringing euery thing into ſubjection, ſo that all the comforts men poſſeſſe are ouercome in ſome degree, while we liue here; (all ſickneſſes, and troubles, and croſſes, being as ſo many skirmiſhes which Death hath with vs, before the maine Battell comes:) So in CHRIST life raignes ouer all, and brings all into ſubjection to him: that is, it brings all the troubles man ſuſtaineth, all the enemies he hath, yea death and ſinne into ſubjection, by degrees in this life, and after death perfectly. There is a com-

Rom. 5. 14. pariſon made in *Rom.* 5. 14. which you ſhall finde more fully to expreſſe, and more largely to ſet this out then I haue done. The firſt *Adam* was a figure of him that was to come, and

1 Cor. 15. 45. 1 *Cor.* 15. 45. CHRIST is called the *ſecond Adam*; now you doe ſee the miſerable fruit of *Adams* fall, you ſee by lamentable experience, what originall ſinne is, and how much it hath corrupted vs; why then ſhould you thinke it a ſtrange thing, that the righteouſneſſe of CHRIST ſhould be imputed? Againe, Death, you ſee, raignes ouer all by one, Why then will not you beleeue that life ſhall reigne ouer all men, that is, bring euery enemy of ours into ſubjection by the other? For the righteouſneſſe of one ſaues, as the vnrighteouſneſſe of the other condemnes.

Anſw. 2. 2 Cor. 5. 21. Another expreſſion I finde in 2 *Cor.* 5. 21.

As

As CHRIST *was made sinne for vs, who knew no sinne, so are we made the righteousnesse of God in him.* That is, though CHRIST was a man without sinne in himselfe, yet our sinne was imputed to him, and hee was by GOD reckoned as a sinner; and then he kils him, putting our curse vpon him: so to vs that are free from righteousnesse, CHRIST is made righteousnesse, so that GOD lookes on vs as if wee had performed perfect righteousnesse, and when that is done, he saues vs. And so much for the first Question.

2. Quest. How we shall come by it.

But now when we heare that this righteousnesse saues, the Question is, How shall wee come by it? In that it saues, it is good and comfortable, but it may saue some men, and yet I haue no share nor part in saluation?

Ans.

I answer, It is freely giuen to vs, euen as Fathers giue Lands and Inheritances to their children, and as Kings giue Pardons and Titles, and Honours, and Riches, out of their clemencie, because they will, to shew their magnificence, and goodnesse to their Subjects; So doth GOD giue this righteousnesse. As you shall finde it expressed, *Esay* 9. 6. *To vs a Childe is borne, to vs a Sonne is giuen:* a place worth your marking and obseruation. And *Iohn* 3. 16. *GOD so loued the World, that he gaue his onely begotten Sonne, &c.* And *Rom.* 5. 17. it is called *the Gift of Righteousnesse*. That is, a thing which GOD freely, simply, voluntarily, and onely because hee will,

Esay 9. 6.

Ioh. 3. 16.

Rom. 5. 17.

beſtowes on men, not looking on any worthineſſe in them of the ſame: (as we ſay, nothing is ſo free as gift.) The paſſage is this: For, *if through the offence of one, Death raigned in all, much more they which receiue abundance of grace, and the gift of righteouſnes, ſhal raign in life by one Ieſus Chriſt.* So that GOD giues it freely out of his meere loue, without any other motiue or end, but to ſhew his magnificence, and to make manifeſt in the Ages to come, the vnſearchable riches of CHRIST, the great and exceeding glorious riches that he hath prouided for them that loue him.

Reaſons why it is by gift.

Rom. 4. 5.

But what is the reaſon that *God* will haue it communicated to the ſonnes of men no other way but by gift? You ſhall ſee it, *Rom. 4. 5.* that it is for theſe cauſes:

1. Firſt, *That no man might boaſt in himſelfe, but that he that reioyceth may reioyce in the Lord.* If any other bargaine or manner of conueyance had beene made, wee ſhould haue had ſomething to boaſt of, but comming meerely from *God* as a gift, we haue cauſe to glory in *God*, and nothing elſe.

2. Againe, it is a gift, that men may learne to depend vpon GOD for it: GOD will haue no man challenge it as due; for it is a meere Grace.

3. Laſtly, it is a gift, *that it may be ſure to all the ſeede.* If there had been any thing required at our hands, This doe, fulfill this Law, and you ſhall haue this righteouſneſſe, it had not beene ſure, nay none had beene ſaued: for by the Law is tranſgreſſion and

and wrath, but being by gift, it is firme and ſure to all the ſeed: for when a thing is freely giuen, and nothing expected, but taking it, and thankſgiuing for it, what is more ſure?

But, when you heare this righteouſneſſe is giuen, the next Queſtion will be, To whom is it giuen? If it be onely giuen to ſome, what comfort is this to me? 3. *Queſt.* To whom it is giuen.

But (which is the ground of all comfort) it is giuen to euery man, there is not a man excepted; for which we haue the ſure Word of God, which will not faile. When you haue the Charter of a King well confirmed, you reckon it of great moment. What is it then, when you haue the Charter of God himſelfe? which you ſhall euidently ſee in theſe two places, *Mark. vlt.* 15. *Goe and preach the Goſpell to euery creature vnder Heauen:* What is that? Go and tell euery man without exception, that there is good newes for him, *Chriſt* is dead for him, and if he will take him, and accept of his righteouſneſſe, he ſhall haue it; reſtraine it not, but go and tel euery man vnder heauen. The other Text is *Reu. vlt. Whoſoeuer will, let him come, and take of the waters of life freely.* There is a *quicunque vult*, whoſoeuer will come, (none excepted) may haue life, and it ſhall coſt him nothing. Many other places of Scripture there be, to proue the generality of the offer: and hauing a ſure Word for it, conſider it. *Anſ.* Mark. 16. 15. Reu. 22. 17.

But if it be obiected, It is giuen only to the Elect, and therefore not to euery man. *Obiect.*

Anſ.1. I anſwer, when we haue a ſure word that it is giuen to euery man vnder Heauen, without any reſtraint at all, why ſhould any except himſelfe? Indeed when *Chriſt* was offered, freely to euery man, and one receiued him, another reiected him, then the Myſtery of Election and reprobation was reuealed; the reaſon why ſome receiued him being, becauſe GOD gaue them a heart, which to the reſt hee gaue not; but, in point of offering of *Chriſt*, we muſt be general without hauing reſpect to Election. For otherwiſe the Elect of CHRIST ſhould haue no ground for their faith, none knowing he is elected vntill he hath beleeued and repented.

But *Chriſts* righteouſneſſe being offered to men in ſtate of vnregeneration, How ſhall I know it belongs to me? There is no other ground but this Syllogiſme. This righteouſnes belongs to euery man that beleeues: but I beleeue, therefore it belongs to me. Therefore, though it be applyed onely to the beleeuers, yet it muſt be offered to euery man.

Anſw.2. Againe, we are bound to beleeue that the thing is true, before we can beleeue our ſhare in it; we doe not therefore make it true becauſe we beleeue; but our beleeuing preſuppoſeth the obiect of our Faith, which is this, that CHRIST is giuen: now the very beleeuing doth not cauſe *Chriſt* to be giuen; but he is giuen, and therefore we beleeue. In all actions the obiect is in order of nature before the action

action it ſelfe; my beliefe makes not a thing true, but it is true in it ſelfe, and therefore I beleeue it. It being true that CHRIST is offered to all men, therefore I beleeue that I am reconciled and adopted, and that my ſinnes are forgiuen.

Againe, if he ſhould not be offered to euery man, we could not ſay to euery man, if thou doſt beleeue thou ſhalt be ſaued; but this we may ſay to all, euen to *Iudas*, if thou beleeueſt, *Iudas*, thou ſhalt be ſaued. *Anſ.* 3.

Againe, if it were not offered to all, then wicked men ſhould bee excluded as much as the Deuils; but *Chriſt* tooke their nature on him, therfore it is poſſible for them, if they beleeue, to be ſaued. *Anſ.* 4.

But how differs this from the doctrine of the Aduerſaries; for they alſo ſay that *Chriſt* is offered equally to all: *Obiect.*

I anſwer, In 2 reſpects: (not to run through all) The firſt is this, We ſay, Though CHRIST be offered, and freely giuen to all, yet GOD intends him onely to the Elect. They ſay, His intention is the ſame to all, to *Iudas* as to *Peter*. The other is, They affirme, that as CHRIST is offered to all men, ſo all men haue ſufficient grace to receiue him, there is an ability by that aſwell as a freedome, and vniuerſality in the offer. This we altogether deny. Though *Chriſt* be giuen to all, yet the giſt of faith is a fruit of Election. *God* giues faith and repentance, and ability to receiue him; where hee pleaſeth. *Anſ.*

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The gate is open to all, we ſhut out none; but none will come in, but thoſe whom God inables. A Pardon may be offered to all, and yet none accept it, but thoſe whoſe mindes God hath inclined. Therefore that he is offered to all it is without queſtion. They that queſtion it, doe it becauſe they doe not vnderſtand the Doctrine of our Diuines; for we propound it no otherwiſe in ſubſtance then they doe, only we differ in the method: but it will be your wiſdome to looke to that which will be of vſe, and yeeld comfort when you come to dye. As this you may build on, The Goſpel is preached to euery creature vnder heauen, & therefore I haue my ſhare in it. If a Pardon be offered to ſome, whoſe names alone are inſerted therein, you cannot ſay on any good ground, I I am pardoned: but when the Pardon is generall, and offered to all, then I can beleeue the Pardon belongs to me. Were it onely to the Elect, whoſe names are written in the pardon, we ſhould firſt enquire whether we be elect or no, but that's not the method. Build you on the ſure promiſe, they that are pardoned, ſhall take hold of it, they that take not hold of it, ſhall be excluded.

4. Queſt. Vpon what qualifications it is giuen.

The next thing a man will deſire to know, is this. What qualifications are expected? Doth not God require to finde ſomething in vs, if he giue it vs?

Anſ. I anſwer, that it is offered to all, and no qualification at all is required as præexiſtent

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to be found in vs, but any may come and take it. God requires no qualification as concerning our ſinnes; he ſaith not, you ſhall be pardoned, ſo your ſinnes be of ſuch a number, or of ſuch a nature, but though they be neuer ſo many, though of neuer ſo extraordinary a nature, though they may be aggrauated with all the circumſtances that can be, yet there is no exception at all of you, the pardon runnes in generall termes, *This is the Lambe of God that taketh away the ſinnes of the world.* And ſeeing it is in generall termes, why will you interline and reſtraine it? You ſee it runnes in generall, and ſo you may take it.

And as it is propounded generally, ſo is it generally executed: 1 *Cor.* 6. 9. you ſhall finde, the greateſt ſinnes that can bee named are there pardoned: *Be not deceiued*, you know how *no fornicator, nor adulterer, nor vncleane perſon, &c. ſhall enter into the Kingdome of God, and ſuch were ſome of you: but now you are iuſtified, now you are ſanctified, now you are waſhed.* Though they had committed the greateſt ſinnes, you ſee, it is generally executed, without exception. 1 Cor. 6. 9.

But there is another ſort of qualification. Is there not ſomething firſt to bee done? I know, that though I haue committed all the ſinnes of the world, yet they ſhall not prejudice my pardon; but I muſt doe ſomething to qualifie mee for it. No, not any thing as antecedaneous and precedent to the pardon;

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it is onely required of thee to come with the hand of faith, and receiue it in the middeſt of all thy vnworthineſſe, whatſoeuer it be, lay hold on the pardon, and embrace it, and it ſhall be thine.

1. Obiect. But you will obiect, then to what end is the Doctrine of humiliation? to what end is the Law preached to be a Schoolmaſter, if no qualification be required?

Anſ. 1. I anſwer, humiliation is not required as a qualification; for no teares of ours can giue ſatisfaction. And againe, it hath beene found in a Reprobate; For *Iudas* had it. Neither is it any part of ſanctification.

But how is it required then?

Anſ. 2. As that without which we will not come to CHRIST. As for example, If wee ſay to a man, The Phyſician is ready to heale you; before you will be healed, you muſt haue a ſence of your your ſickneſſe: this ſence is not required by the Phyſician: (for the Phyſician is ready to heale him) but if hee be not ſicke, and haue a ſenſe of it, he will not come to the Phyſician. If at a generall Dole it be proclaimed, let all come hither that be hungry, a man is not excluded if hee be not hungry, but elſe he will not come: therefore we preach, that none receiue the Goſpell but the poore, thoſe that be humble, and touched with ſence of ſin and wrath; and we preach ſo, becauſe indeed no man will come without it.

Simile.

5. Queſt. In the next place, the Queſtion will bee,

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How this righteouſneſſe of CHRIST is made ours; or, What is to be done of him to whom it belongs.

Anſ. To this I anſwer; though no precedent qualification be required, yet this muſt be taken, a man muſt not reflect on himſelfe, and conſider, Am I worthy of it? but he muſt take it as a Plaſter, which if it be not applyed, will not heale; or as meate, which if it be not eaten, doth not nouriſh. As the Husband wooes his Spouſe, and ſayes thus, I require nothing at thy hands, no condition at all, I doe not examine whether thou art wealthy, or no; whether thou be faire, or no; whether thou bee out of debt, or well conditioned, it is no matter what thou art, I require thee ſimply to take me for thy Husband. After this manner comes *Chriſt* to vs; we muſt not ſay, Am I worthy to make a Spouſe for *Chriſt*? Am I fit to receiue ſo great mercies? Thou art only to take him. When we exclude all conditions, wee exclude ſuch a frame and habit of minde, which we thinke is neceſſarily required to make vs worthy to take him. As if a Phyſician come and offer thee a Medicine, by which thou maiſt be heal'd, and ſay, I require nothing at your hands, onely to drinke it, for elſe it will doe you no good: So GOD offers the righteouſneſſe of *Chriſt*, which is that that heales the ſoules of men; GOD lookes for nothing at your hands, it matters not what your perſon is, onely you muſt take it. So you ſhall

Simile.

Simile.

Esay 55. 1.

shall finde himselfe expressing it, *Esay* 55. 1. where he compares this to the offer of Wine and Milke: *Come buy Wine and Milke without money.* Let him that is athirst come, and hee that hath no money. As if he had said, it is freely offered, you are onely to take it.

What this taking is.

But, when you heare you must take it, the Question will be, What this taking is.

Ans.

I answer, This taking is nothing else but that which we call *Faith*: and therefore that we may not erre in the maine, I will declare what Faith is. And it is nothing else but this, when these two things concurre, that *God* the Father will giue his Sonne, and freely offers righteousnesse, and we receiue this rghteousnesse, taking *Christ* for our Husband, our King and Lord.

Faith, what.

Obiect.

But, you will say, Faith is more: for *Fides est actus intellectus*, It is an act of the vnderstanding, assenting to Truths for the Authority of the Speaker; therefore the mind and will must concurre to make vp this Faith.

Answ.

For the better vnderstanding of it, marke this word, *the righteousnesse of God is reuealed*; wherein is likewise implyed, (though it bee not expressed) that it is offered: for to what purpose, or what comfort is it to see that there is such a righteousnesse, if it be nothing to vs? but it is so reuealed, that it is also offered. Now being both reuealed, and offered, you must finde something in men answerable to both these: to the reuelation of it the vnderstanding

assenting to it as a Truth, that CHRIST is come in the flesh, and offered to all men.

Againe, to answer to the matter of the offer, there is also an act of the will, whereby it comes in, and takes or embraceth this righteousnesse. Both these, 1 *Tim.* 1. 15. are put together, ***This is a faithfull saying, and worthy to be receiued, that Iesus Christ came into the world to saue sinners.*** It is true, saith the vnderstanding, and therefore that beleeues it; but it is worthy to be receiued, saith the will, therfore that comes in, takes and accepts it. As in matter of marriage, If one come and tell a Woman, there is such a man in the world that is willing to bestow himselfe on you, if you will take him, and accept him for your husband: Now (marke what it is that makes vp the marriage on her part:) first she must beleeue that there is such a man, and that that man is willing to haue her, that this message is true, that it is brought from the man himselfe, and that it is nothing else but a true declaration of the mans minde. This is an act of her minde or vnderstanding: But will you take him, and accept of him for your Husband? now comes the will, and the concurrence of these two makes vp the match. So wee come and tell you, There is such a one, the *Messiah*, that is willing to bestow himselfe on you; If you beleeue that we deliuer the message from *Christ*, and doe consequently embrace and take him, now are you iustified, this is the very transla-

1 Tim. 1. 15.

Simile.

tion of you from death to life, at this very instant you are deliuered from Satan, possessed of a Kingdome, and saluation is come to your house.

Now because this taking of CHRIST is the maine point which makes CHRIST ours, and the want whereof is the cause that euery man is condemned, (it comming neerest to life and death) that you may know what it is, we must tell you that this is required therein:

Three things must concurre in receiuing Christ.

First, there must not be *Error personæ*, errour of the person.

Secondly, you must vnderstand aright what this taking is.

Thirdly, there must be a compleat deliberate will, which must concurre to this action of taking.

These three being declared, we shall not easily be deceiued in it.

1. First, when you heare of this righteousnes of CHRIST, and of its being made ours, you you must know, that first CHRIST himselfe is made ours, and then his righteousnesse, as first you must haue the Husband, and then the benefits that come by him. I say, take heede that there be not an errour of the person, that you mistake him not. And this excludes all ignorant men, that take not *Christ* indeed, but onely in their owne fancie. Therefore when you come to make this marriage, you must know that CHRIST is most holy, that he is also such a one as will bring persecution with him,

him, as ſayes of himſelfe, that he knowes not where to lay his head, ſuch a one as for whoſe ſake you muſt part with euery thing; ſuch a one as is hated in the World, and for whoſe ſake you muſt be hated: ſome would haue the man, but they know not the man, and ſo many thouſands are deceiued, that are willing to take CHRIST, but they know not what they take, they vnderſtand not *Chriſt* aright, there is an errour of the perſon, and ſo a miſſe of the match, and conſequently of Juſtification: for, ſo as to make him their Lord, ſo as to be ſubiect to him, they take him not, they do not conſider that he requires ſuch and ſuch things at their hands.

Secondly, If there be no miſtake of the perſon, yet what is this taking? In marriage, there is a certaine forme to be obſerued, and if that forme be miſt of, there is a miſſe of the match. This taking therefore is nothing but this, So to take him, as to be diuorced from all other Louers; ſo to ſerue him, as you ſerue no other Maſter; ſo to bee ſubject to him, that you be ſubject to nothing in the World beſides. This is properly to take CHRIST; and this excludes the greateſt part of men, they being ready to take *Chriſt*, but then they will loue the World too: but GOD tels them, that if they loue the World, the loue of the Father nor the Sonne is not in them. You muſt haue your affections weaned from euery kinde of vanity. Goe thorow 2.

the whole Vniuerſe, looke on all the things that are, Riches, and Pleaſures, and Honours, Wife, and Children, if your heart be not weaned from euery of them, you take him not as a Husband.

Againe, others will ſerue CHRIST and their riches too, their credit too, their owne praiſe with men too; but CHRIST tels them no man can ſerue both; you muſt ſerue him alone, and be obedient to none but him: if you doe ſo, you take him for your Lord indeede. So many will be ſubject to him as a King, but they will bee ſubject to their luſts too; if their luſts command them, they cannot deny them, ſome they will reſerue; and, you know, how many this excludes. Therefore you ſhall find that no man can take *Chriſt* and his wealth: you know, the young man was ſhut out, becauſe he would not let goe his poſſeſſions, which he muſt part with, or elſe haue none of him. So, *Iob.* 5. 44. *If you receiue the praiſe of men, how can you beleeue?* That is, if you be not weaned and diuorced from all, you cannot beleeue. Though you be the off-ſcowring of men, though you bee mocked and ſcorned, it matters not; but if you ſeeke the praiſe of men, you cannot beleeue.

Ioh. 5. 44.

Where, by the way, you may marke ſomething, and adde it to that I ſaid before. What is the reaſon that the ſeeking praiſe of men ſhould hinder from beleeuing? Certainely,

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if Faith were onely an Act of the vnderſtanding, aſſenting to the truth for the Authority of its Speaker, it would bee no hindrance or impediment to the act of the mind, in beleeuing that ſuch a thing is true; ſo that it muſt needs haue reference to the will. Therefore, ſaith CHRIST, While you ſeeke the praiſe of men, how can you beleeue? That is, take me for your GOD and LORD whom you will ſerue altogether? So that to take CHRIST with a iuſtifying faith, is nothing elſe but to receiue him, as it is expreſſed in many other places of Scripture: *Ioh.* 1. 11. *Hee came vnto his owne, and his owne receiued him not; but to as many as receiued him, he gaue power to become the ſonnes of God, euen to them that beleeue on his Name.* And ſo it is not (as the Papiſts ſay) a meere act of the vnderſtanding, but a taking of him for your GOD, your Sauiour, to whom alone you will bee ſubject, and giue your ſelfe. Ioh. 1. 11. 12.

3. Laſt of all; When theſe two are done and effected, ſo that there is no errour either in the perſon or in the forme, there is yet one thing more remaines behinde, and that is, to take and accept him with a compleate, a deliberate, and true will. For, euen as in other matches, put the caſe the perſon bee knowne, and the forme duely obſerued, yet if there does not concurre a compleat will, it is not properly a match: and therefore thoſe matches are vnlawfull, which are made be-

fore yeeres of diſcretion, when a man hath not the vſe of his will, or when a man is in a phrenzie, becauſe there is then no compleat or deliberate will; ſo in this ſpirituall Match, you ſhall ſee how many the want of ſuch a will excludes.

Three things required in the will in taking Chriſt.

1. Firſt, I ſay it muſt be compleat, which excludes all wiſhers and woulders, that prize CHRIST a little, that could bee content to haue CHRIST, but it is rather an inclination then a compleat will, that are in an *Æquilibrio*, that would haue CHRIST, but not yet; that would liue a little longer at eaſe, and haue a little more wealth, but are not come to a reſolute peremptory will, that haue onely a weake inclination, which is not enough: for in a match, the will muſt be compleate, and it's needfull it ſhould be ſo, it being a thing that muſt continue all a mans life.

2. Againe, it muſt be a deliberate will; and this excludes all thoſe that will take CHRIST in a good moode, on ſome ſudden flaſh, when they are affected at a good Sermon, and haue ſome good motions caſt into their mindes, that will (at ſuch a time) be content to take CHRIST, to ſerue him and obey him, to forſake their ſinnes, and giue ouer their former luſts, but the will is not deliberate.

3. Laſt of all, as it muſt be compleat and deliberate, ſo it muſt be a true will; that is, it muſt be free; and that excludes all them that meerely for ſeruile feare, at time of death, in the

the day of ſickneſſe and trouble, when Hell and Heauen are preſented to them, will take CHRIST: Indeede you can ſcarce come to any, but, in ſuch a caſe, hee will profeſſe that he is now content to take CHRIST for his Lord and Sauionr; but this is done by conſtraint, and ſo the will is not free. So I ſay, when all theſe concurre, the match is now made, and you are iuſtified.

But after the match is made, ſomething is required. Therefore there is one Queſtion more: and that is, What is this that is required after the making of the match?

6. Queſt. What is required of vs when we haue it.

I anſwer, It is required that you loue your Husband, *Ieſus Chriſt*, that you forſake Father and Mother, and become one Spirit with him, as you are one fleſh with your Wife: for you are now bone of his bone, and fleſh of his fleſh.

Anſ.

2. Againe, it is now required that you ſhould repent. And that is the meaning of that place, *Repent, for the Kingdome of heauen is at hand.* I tell you of a Kingdome, and a great Kingdome, but no man can come into that Kingdome, except hee repent: You muſt walke no longer after the fleſh, but after the Spirit: You muſt haue your fleſh crucified, with all the affections and luſts of it.

Mat. 3. 2.

Thirdly, You muſt part with euery thing for his ſake, whether you haue riches, or honours, or credit, or whatſoeuer, it is no matter, you muſt be ready to let them all goe.

4. Againe, You muſt be ready to vndergoe any thing for his ſake: you muſt haue him for worſe as well as for better: you muſt be content to bee hated of all men for his ſake, you muſt take vp your croſſe, and follow him.

5. Againe, You muſt doe much, aſwell as as ſuffer much for him, he dyed to this end, Tit. 2. 14. *that he might purchaſe to him a peculiar people, zealous of good workes:* you muſt reſpect him as a Wife doth her Husband, not as a ſeruant doth a hard Maſter; you muſt not looke on his Commandements as a hard taske, whereof you could willingly be excuſed, but as one that hath his heart inflamed to walke in them, as a louing Wife, that needes not to be bidden to doe this or that, but if the doing of it may aduantage her Husband, it will be a greater griefe to her to let them lye vndone, then labour to doe them.

Obiect. But now men ſay, This is a hard condition, I little thought of it.

Anſ. It is true, the condition is hard, and that is the reaſon that ſo few are willing to come in, when they vnderſtand theſe after-clap conditions, that they muſt part with all, that they muſt be perſecuted, that their wil muſt be perfectly ſubject to the will of *Chriſt*, that they muſt be holy as he is holy, that the ſame mind muſt be in them that is in *Chriſt Ieſus* that they muſt be of thoſe peculiar people of God. And therefore haue wee told you that none will

come

come in to take CHRIST for their Husband, till they haue beene bitten with the ſenſe of their ſinnes, till they be heauy laden, and haue felt the weight of Satans yoake, till then they will not come vnder the yoake of CHRIST; but thoſe that be humble, that haue their hearts broken, that know what the wrath of GOD is, that haue their conſciences awaked to ſee ſinne, will come in, and be glad they haue CHRIST, though on theſe conditions; but the other will not. If you will haue CHRIST on theſe condition, you may: But we preach in vaine, all the world refuſeth CHRIST, becauſe they will not leaue their couetouſneſſe, and idleneſſe, and ſwearing, and their ſeuerall ſports and pleaſures, their liuing at liberty, and Company-keeping, they will not doe the things that CHRIST requires at their hands, and all becauſe they are not humbled, they know not what ſinnne meanes; whereas, ſhould GOD ſhew it to them in its right colours, ſhould they be but in *Iudas* his caſe, had they taſted of the Terrours of the Almightie, were their conſciences enlightned, and did it ſet them on, they would take him with all their heart.

But another Obiection comes in, I would come in, but how ſhould I doe it, I want power and ability, I cannot mortifie the deedes of the body, could I doe that, I would not ſtand on the buſineſſe. *Obiect.*

To

Anſ. To this I giue a ſpeedy anſwer: If thou canſt come with this reſolution to take him, take no care for doing of it; for as ſoone as thou art his, he will giue thee another ſpirit he will enable thee to all things, Ioh. 1.12,13. *Ioh. 1. 16. To as many as receiued him, to them he gaue power to become the ſonnes of God: What is that? Is it an empty Title? No, he made them ſonnes not borne of the fleſh, or of the will of man, but of God.* It is true, with thy owne heart thou art not able to doe it; but what if GOD giue thee a new heart and a new ſpirit? When the match is made, and concluded betweene him and vs, he ſends his Spirit into our hearts, and this Spirit giues vs ability, making vs like CHRIST, changing vs, and cauſing vs to delight in the duties of new obedience in the inner man. Therfore take not care for ability, onely labour for an honeſt heart, armed with this reſolution; I am reſolued to take *Chriſt* from henceforth, and you ſhall finde another Spirit to enable you exceedingly.

And now, that we may not let all this goe without ſome application, wee will heereof make two Vſes.

Vſe 1. Firſt, this great Vſe is to be made of it, To learne hence to ſee how great the ſinne of men is, and how iuſt is their condemnation for the ſame, that when this righteouſneſſe of *God* is reuealed from heauen by this Goſpell, which we now preach, they reſiſt it, caſting it at their heeles, not regarding it, but deſpiſing theſe

theſe glad tydings of ſaluation, which is ſo glorious a myſterie. This very thing that we preach to you, is it that was ſo many thouſand yeeres agoe fore-told, and as long expected, being the greateſt worke that euer *God* did. This is it which *Paul* magnified ſo much, and ſtood ſo amazed at. Therefore, if you reject it, know that your ſinne is exceeding great: we that preach the Goſpell, are Meſſengers ſent from the Father, to inuite euery one of you to come to the Marriage of his Sonne: If you will not come, (as ſome of you are yong, and minde other things; others of you haue gone long in an old tract, and will not turne; ſome haue married a Wife, others haue other buſineſſe, and therefore you will not come; or if you doe come, it is without your Wedding Garment, you come not with a conjugall affection) I ſay, if you refuſe, the LORD will deale with you, as with them in the Goſpell, hee will haue you brought and ſlaine before his face. And we come not from the Father onely, but we are alſo ſent from the Sonne, hee is a Suitor to you, and hath diſpatched vs as Ambaſſadours to wooe you, and to beſeech you to be reconciled; if you will come, he hath made knowne his mind to you, you may haue him; if you will not come, you will make him angry; and you had neede to *kiſſe the Sonne leſt he be angry*: though hee be ſo mercifull, as not to quench the ſmoaking Flax, nor to breake the bruiſed Reed, yet nor-

with-

withstanding, that Sonne hath *feete like burning brasse, hee hath a two-edged Sword in his hand, and his eyes are like flames of fire:* So you shall find him to be, if you refuse him. As he is a corner stone for some to build on, so he is a corner stone to grinde them to powder that refuse him. When the better is the suitor, and is rejected, what wrath, what indignation breedes it among men? And so take all the sinnes you haue committed, there is none like this, none shall be so much laid to your charge at the Day of Iudgement, as your rejecting of the Sonne, and of his righteousnesse reuealed, and freely offered to you. What *Christ* said, (*It shall be easier for Sodome and Gomorrah then for such a City*) I may apply to euery one that's come to heare me this time; If you will not giue eare to my inuitation, it shal be easier for *Iewes* and *Turkes*, for the *Salvages* at the *East-Indies*, then for you. It had beene better for you that *Christ* had neuer come in the flesh, that his righteousnesse had neuer been offered to you. Therefore is that added, *Mar. 16. He that beleeues not, is damned.* Of such consequẽce is the Gospell. When *Moses* was on Mount *Ebal*, he set before them a blessing and a curse, life and death: so doe I now; If you will not accept of CHRIST, you are cursed. Therefore, when you heare this offer, Let euery man examine himselfe how he stands affected vnto it. For all hearers are diuided into these 2 sorts, some are worthy, and some vnworthy.

Mar. 16. 16.

As

As when *Christ* sent away his Disciples, if any were worthy, their peace was to rest vpon them, if they were not worthy, they were to shake off the dust of their feete against that Citie. I say, consider if you be worthy of this righteousnesse: for if you finde your hearts to long after it, if you find you prize it much, so that you can reckon all as drosse and dung in comparison of it, and will sell all to buy this Pearle, then are you worthy: But if, when you heare of it, you neglect it, and attend vnto it coldly, you are vnworthy, and against such we are to shake off the dust of our feete: that is, *God* shall shake you off as dust, when you come for saluation to him at the day of Iudgement.

If in examination you finde your selues vnworthy, that this worke hath not bin wrought in you, (wherein it is your best way to deale plainely with your selues) then giue no rest to your selues, but enter into a serious consideration of your sinnes, attend on *Gods* Ordinances, make vse of all that hath beene deliuered concerning humiliation, and giue not ouer vntill you haue attained this eager desire after *Christ*. Indeed this is wrought by GOD himselfe, but giue not you ouer. This is it S. *Iohn* cals drawing: *none can come to me, except the Father draw him*: and that is done when GOD giues another will; when, on the propounding of *Christ*, he giues *agninam voluntatem* the nature of a Lambe, changing the heart, and working such an inclination to *Christ*, as is in the Iron

Ioh 6.44.

Iron to follow the Load-ſtone, which neuer
Cant.3. reſts vntill it be attained.

Thus it was with the Woman of *Canaan*, ſhe would haue no denyall; and *Cant.* 3. with the Spouſe, that would not be at quiet vntill ſhe had found her Beloued, ſeeking him day and night; finding him not within ſhee enquires of the Watchmen, and neuer giues ouer till ſhe hath found him whom her ſoule loued. As GOD puts an inſtinct in the creature, ſuch a violent, ſtrong, impetuous diſpoſition and inſtigation is in them that ſhall be ſaued, and belong to CHRIST, GOD puts into them ſuch a diſpoſition as was in *Sampſon*, when he was athirſt, giue me water or elſe I dye; ſo are they athirſt after CHRIST, giue me CHRIST or elſe I dye. And this you muſt haue; for GOD will put you to it, he will try whether you be worthy commers or no. Commonly, at the beginning, he is as a man that is in bed with his children, and loath to riſe, but you muſt knocke and knocke againe; and as it was with the vniuſt Iudge, importunity muſt doe it; though your deſire be ſtrong, yet, for a time, in his ordinary courſe, he withholds, and turnes a deafe eare, to try if thou haſt an eager deſire: for if it ceaſes quickly, he ſhould haue loſt his labour in beſtowing *Chriſt* on thee. But if nothing will make thee giue ouer, if thou wilt beſeech him, and giue him no reſt, I'le aſſure thee, GOD cannot deny thee, and the longer he holdeth thee off, the better

better answer thou shalt haue at the end. And when thou hast CHRIST, thou hast that that cannot be expressed; for, with him, thou hast all things, When you haue him, you may goe to him for Justification, and say, LORD, giue me remission of sinnes, I haue CHRIST, and thou hast promised that all that are in CHRIST shall haue pardon, that they shall haue thy Spirit, and be made new creatures; now, LORD, fulfill these promises. If say, It is a condition beyond expression, next to that we shall haue in heauen, and farre aboue that which any Prince or Potentate in the World hath, farre beyond that which any man that swims in pleasures, and abundance of wealth hath; which, if it were knowne, would by all the World be sought after. Therefore, when you heare of such a condition offered, take heede of refusing it: for if you doe, your sinne is haynous, and your condemnation will be iust. *Vse. 2.*

The second Vse I will onely name: Consider what it is to refuse, yea what it is to deferre your acceptance of it. GOD may take your deferring for a denyall; you that thinke, Well, I will take it, but not yet, take heede lest you neuer haue such an opportunity againe. I say, be exhorted, be moued, be besought to take it. This I speake to you, that be humble, to so many among you as haue broken hearts; others may take him if they will; but they will not, they mind not this

Doctrine,

Doctrine, they regard not things of this nature, they will when they lye a dying, but now they haue ſomething elſe to doe. But you that mourne in *Sion*, you that haue broken hearts, that know the bitterneſſe of ſinne, to ſuch as you is this Word of Saluation ſent: The others haue nothing to doe with it; and let them not thinke much to be excluded; for CHRIST excludes them: *Come to me all ye that are heauy laden, and ye ſhall finde reſt:* Not but the others ſhall haue him, if they will come, but they will not take him on the precedent conditions, named before. It may be, they would haue redemption, and freedome, and ſaluation by him, but they will not take him for their King. They that bee humble, that haue their hearts wounded with the ſenſe of ſinne, are willing to take him on his owne termes, to keepe his Commandements, and not thinke them grieuous; to beare his burden, and thinke it light; to take his yoke, and count it eaſie; to giue all they haue for him, and to thinke all too little; to ſuffer perſecution for his ſake, and to reioyce in it; to bee content to be ſcoffed at, and hated of men; to doe, to ſuffer any thing for his ſake; and when all this is done, to regard it as nothing, to reckon themſelues vnprofitable ſeruants, to account of all as not worthy of him. Therefore be not thou ſhye in taking of him: for you haue free liberty.

Mat. 11.28,29.

But, before I diſmiſſe you, let me ſpeake a word

word to you that be not yet humble, let mee beseech you to consider 3. things to moove you. First, the great danger that is in not taking of him. If you could be well without him, you might sit still as you are; but you shall dye for want of him. If a Wife can liue without a Husband, she may stay vnmarried: But when a mans case is this, I see without CHRIST I must perish, I must lose my life, that is the penalty, such is the danger if I refuse him, me thinkes this should moue him.

Three considerations to moue men to take Christ. 1.

2.

Secondly, as the danger of refusing him, so consider the benefit of taking him: if you will haue him, you shall with him haue a Kingdome, you shall change for the better; for whatsoeuer you part withall, you shall haue an hundred fold in this life: if you forgoe any pleasure or lust, you shall haue for it the ioy of the *Holy Ghost*, farre exceeding them: If you part with riches, you shall be truely rich in another world; yea, you shall there haue a Treasure: If you lose friends, you shall haue GOD for your friend, and shall be a Fauourite in the Court of Heauen. In a word, you shall haue an hundred fold.

3. You shall bee sure to haue it, you shall not be deceiued: for *God* hath put out his word, he hath declared that to be his will, and it stands now with his Iustice as well as with his mercie, to giue *Christ*: his Word is a corner stone, and you may build on it: Nay by 2. immutable things he hath confirm'd it, his Word

3.

and his Oath, and Heauen and Earth may paſſe, but they ſhall not paſſe, you may build on them, to haue *Chriſt* and ſaluation by him. When *Paul* had deliuered *Gods* minde, if an Angell from Heauen ſhould tell them the foundation is ſandy, nay if he himſelfe ſhould preach another doctrine, they were not to beleeue him. Therefore if you will take him and haue him, truſt perfectly in the grace that is reuealed by *Ieſus Chriſt*, doe it not by halues; It may be I ſhall be ſaued, it may be not; thou maiſt build on it, thou maiſt venture thy life on it. All theſe things conſidered, the greatneſſe of the danger in refuſing, of the benefit in accepting; and if it be thus ſure if wee will take him, then put it to venture, why doe you ſtand off? What can wee ſay more to perſwade you? If you will take him, and this righteouſneſſe, you may haue it. GOD hath committed this to vs, *what we looſe on Earth, ſhall be looſed in Heauen.* He hath giuen vs the Keyes of Heauen and Hell, and if we open the Gates of Heauen to any, they ſhall ſtand open; but now in the preaching of the Word, the Gates of Heauen ſtand open to euery one of you. Therefore come in while it is called to day, before the Sunne ſet on you, as you know not how ſoone it may. Indeed, if wee had not made the offer, the danger had beene ours, and wee ſhould haue periſhed for your ſakes: but ſeeing we haue made manifeſt the whole Councell of GOD, wee are now free from

from the blood of euery one of you; for wee haue made knowne the will of GOD to the full; you know what is offered to you; and if you take him not, your blood ſhall be on your owne heads. Therefore conſider whether you will take him or refuſe him; that is the queſtion, Will you take him, or not take him? You that now refuſe and ſlight this offer, the day may come, when you would be glad to haue it. You that are now in the height and flower of your youth, and you that are more ancient, liuing in health and wealth, and hauing your fill of pleaſures, it may be, for the preſent, you haue other things to take vp your mindes, but the time will come when the Bridegroome ſhall enter in, and the doores ſhall bee ſhut, when your Houre-glaſſe ſhall be out, and your time ſpent, and then this relation of righteouſneſſe, and remiſſion of ſinnes, now offered, would be reckoned glad tydings: but take heede that it be not too late, beware leſt you cry, and GOD refuſes to heare: Not but that GOD will heare euery man, if his cry comes from vnfeigned faith and loue; but, it may be, GOD will not giue thee that vnfeigned faith and loue when you be come to that extremity; ſeeing you would not come when he called, it may be he will not come when you call; it may be, he will not breathe the breath of life, nor giue ſuch a ſpirit and diſpoſition as he will accept of. *Chriſt* dyed to purchaſe to himſelfe a peculiar people, zealous of good

workes, and not onely to ſaue men. He dyed for this end, that men might doe him ſeruice; and if you will not come in now in time of ſtrength and youth, when you are able to doe him ſeruice; I ſay, in his ordinary courſe, he will reject you now in your extremity, you may not then expect mercie at his hands. Therefore doe not ſay, I will follow my couetouſneſſe and idleneſſe, my pleaſures and buſineſſe, my luſts and humours, and heereafter come in; for you are not to chuſe your own time. If he call you, and you refuſe to come, take heed leſt in his wrath he ſweare that you ſhall not enter into his reſt.

FINIS.

OF FAITH.

The ſecond Sermon.

ROM. 1. 17.

For by it the righteouſneſſe of God is reuealed from Faith to Faith: As it is written, The iuſt ſhall liue by Faith.



He next point that theſe words affoord vs, is this; that,

Faith is that whereby the righteouſneſſe of God is made ours to ſalvation. Doct. 2.

The righteouſneſſe of GOD (ſaith the Apoſtle) is *reuealed from faith to faith.* That is, it is ſo reuealed and offered by GOD, that it is made ours by faith, we are made partakers of it by faith: you ſee it ariſeth cleerely from the words.

Two Couenants.

Now for the opening of this point to you, you must vnderstand that there are two waies or Couenants, whereby GOD offereth saluation to men. One is the Couenant of workes, and that was that righteousnesse by which *Adam* had beene saued if he had stood in his innocencie; for it was that way that GOD appointed for him, *Doe this, and liue:* But *Adam* performed not the condition of that Couenant, and therefore now there is another Couenant, that is, the Couenant of Grace, a Board giuen vs against Ship-wracke. Now this Couenant of Grace is double:

Either absolute and peculiar;

Or conditionall.

1. Absolute. Ier. 31.

Absolute, and peculiar onely to the Elect; so it is expressed, *Ier.* 31. *I will put my Lawe into your inward parts, and write it in your hearts, and I will be your God, and you shall be my people.* Ezek. 36. So likewise, in *Ezek.* 36. *I will giue you a new heart, and put a new spirit within you, and I will take your stonie hearts out of your bodies.* Heere the Couenant is expressed absolutely, and this is proper onely to the Elect.

2. Conditionall.

But now beside this, there is a conditionall Couenant of Grace, which is common to all; and that is expressed in these termes, *Christ* hath prouided a righteousnesse and saluation, that is his worke that hee hath done already; Now if you will beleeue, and take him vpon those termes that he is offered, you shall bee saued: This, I say, belongs to all men, This

you haue thus expreſſed in the Goſpell in many places, *If you beleeue, you ſhall be ſaued*, as it is, *Mark.* 16. *Goe and preach the Goſpell to euery creature vnder Heauen; hee that will beleeue ſhall be ſaued, he that will not beleeue ſhall bee damned.* It is the ſame with that *Rom.* 4.5. *To him which worketh not, but beleeueth in him which iuſtifieth the vngodly, his faith is accounted righteouſneſſe,* Marke it: To him that beleeueth on him that iuſtifieth the vngodly, that is, there is a certaine iuſtice or righteouſneſſe that CHRIST hath prepared or purchaſed for men, though they be vngodly, he requires nothing of them before-hand, though they be wicked and vngodly, yet this righteouſneſſe is prepared for them; that which is required of them, is onely that they take it. Now hee that will beleeue GOD that he hath prepared this for him, and will receiue it, it is enough to make him a righteous man in GODS acceptation; ſo that this is the onely way now by which men ſhall be ſaued. The worke is already done on *Chriſts* part, there is a righteouſneſſe that GOD hath prepared, which is therefore called the righteouſneſſe of GOD; and there is nothing precedently required or looked for on our part, but taking and applying of it.

Mar. 16.

Rom. 4.5.

But, you will ſay, Is there nothing elſe required of vs? Muſt GOD doe all, and muſt we doe nothing but onely take that righteouſneſſe that is prepared for vs?

Queſt.

Anſ. Though holineſſe be required, it is Gods worke.

I anſwer, it is true indeede, we muſt lead a holy life, a religious, ſober, and righteous life; for, *for this end hath the grace of God appeared*, ſaith the Apoſtle: yet you muſt know withall, that we cannot worke in our ſelues this holineſſe, this religious and ſober conuerſation, that muſt be *Gods* worke altogether, we are onely to take this righteouſneſſe, and the other is but a conſequent that followeth vpon it. To illuſtrate this vnto you by a ſimi-

Simile. litude; A Wheele or a Bowle runneth, not that it may be made round, that is the buſineſſe of the workeman, who makes it round, that it may runne: So it is in this caſe, God doth not looke that we ſhould bring holines and piety with vs, for we haue it not to bring: we are at the firſt onely to beleeue and accept this righteouſneſſe that is offered vs; when that is done, it is *Gods* part to frame vs, and to fit and faſhion vs for a holy life: ſuch a kinde of ſpeech you haue it expreſſed in,

Eph. 2. 10. *Eph.* 2. 10. *We are Gods workmanſhip, faſhioned in Chriſt Ieſus to walke in good workes, which he hath ordained, &c.* Marke it: it is not an action of our owne, but God is the workeman, we are the materials, as the clay, and the wood, that he takes into his hands; when wee haue but taken this righteouſneſſe that is offered, it is *Gods* worke to caſt vs into a new Mould, to giue vs a new heart, and to frame a new ſpirit within vs, that ſo we may walke in good workes before him: this is the great myſtery

of

of godlineſſe: for we haue much adoe to perſwade men to beleeue that the righteouſneſſe prepared by CHRIST ſhould be offered to them, and nothing be required but receiuing of it: this will not ſinke into the hearts of men by nature, they thinke they muſt doe ſomething precedently, or elſe this righteouſneſſe is not offered them. But, my *beloued*, we muſt learne to belieue this, and know that it is the worke of GOD to ſanctifie vs after hee hath iuſtified vs. I confeſſe, it is not ſo in other things, there is ſtill ſome action of our owne required to gaine this or that habit or ability, as you ſee in naturall things, there are ſome kinde of habits that we get by ſome precedent actions of our owne, as the learning of Arts and Sciences, to learne to write well, &c. here there is ſome action of our owne required to fit vs for it, and then we get the ability to doe it. Habits.

But beſides theſe, there are other habits, that are planted by nature in vs, as, an ability to heare, to ſee, to taſte, &c. Now for theſe, we neede not any action of our owne for the attaining of them, becauſe they are planted in vs by nature: So it is in theſe things that belong to ſaluation: It is true indeede, we may get habits of morall Vertues by labour and paines of our owne, there are actions of our owne required to them; and in that the Philoſopher ſaid right, that *we learne to be temperate, and ſober, and chaſte, &c.* But now for the Graces

Graces of the Spirit there it is not ſo, thoſe habits that nature hath planted in vs, we exerciſe them naturally, without doing any action of our owne to attaine them; as we doe not by ſeeing oft learne to ſee, but it is a faculty naturally planted in vs: ſo it is in all the workes that we muſt doe, which are the way to ſaluation, GOD workes them in vs, he infuſeth thoſe habits into vs. Therefore this concluſion is good, that it is faith alone, by which this righteouſneſſe is made ours to ſaluation.

This is euident by the Apoſtle, *Gal. 2. vlt.* Saith he, it is not by the Law, *If righteouſneſſe had beene by the workes of the Law, then Chriſt had dyed without a cauſe.* As if he ſhould haue ſaid, ſaluation muſt needes be by one of theſe two.

Either by ſomething that we doe our ſelues, ſome actions that we our ſelues haue wrought, or elſe it muſt be meerely by faith. Now if it had beene attainable by any worke of our owne, CHRIST dyed without a cauſe: as if he ſhould ſay, CHRIST could haue giuen you ability to doe thoſe workes without his dying; but for this very cauſe *Chriſt* came into the World, and dyed, that he might worke righteouſneſſe, and make ſatisfaction to *God*: ſo that you haue nothing to doe for the firſt attaining of it, but to receiue it by faith.

Why God will ſaue men by faith.

And if you would know the reaſon, why GOD, that might haue found out many other wayes to leade men to ſaluation, yet hath choſen

ſen this way aboue all others to ſaue men, only by faith, receiuing the righteouſneſſe of CHRIST, which he hath wrought for vs; you ſhall finde theſe foure reaſons for it in the Scriptures. Two of them are ſet downe, *Rom.* 4. 16. *Therefore it is by faith, that it might come by grace.* Marke it: This is one reaſon why GOD will haue it by faith, that it might be of grace: For if any thing had beene wrought by vs, (as hee ſaith in the beginning of the Chapter) it muſt haue beene giuen as wages, and ſo it had beene receiued by debt, and not by fauour; but this was *Gods* end in it to make knowne the exceeding length and breadth of his loue, and how *vnſearchable the riches of Chriſt are*: his end was to haue his Grace magnified. Now if there had beene any action of ours required, but meerely the receiuing of it by faith, it had not bin meerely of grace; for faith empties a man, it takes a man quite off his owne bottome; faith commeth as an empty hand, and receiueth all from GOD, and giues all to GOD. Now that it might be acknowledged to be free, and to be altogether of grace; for this cauſe GOD would haue ſalvation propounded to men, to be receiued by faith onely. 1. *Reaſon.*

Secondly, as it is by faith, that it might come by grace, ſo alſo that it might be ſure, that the promiſe might be ſure; if it had been any other way, it had neuer beene ſure: Put the caſe that GOD had put vs vpon the condition 2. *Reaſon.*

tion of obedience, and had giuen vs grace and ability, as he did to *Adam*, yet the Law is ſtrict, and the leaſt fayling would haue bred feares and doubts, and would haue cauſed death. But now, when the righteouſneſſe that ſaueth vs is wrought already by GOD, and offered to vs by him, and offered freely, and that the ground of this offer is the ſure Word of GOD, and it is not a conjecturall thing, now we may build infallibly vpon it: for vnleſſe faith haue footing on the Word, wee cannot ſay it is ſure, all things elſe are mutable, and ſubject to change: therefore when GOD hath once ſaid it, we may firmely reſt in it, and it is ſure. And this is the ſecond reaſon why it is onely by faith.

3. Reaſon

Thirdly, it is by faith, that it might bee to all the ſeede, not onely to thoſe that are of the Law, but alſo to them which were ſtrangers to the Law. If it had beene by the Law, then ſaluation had beene ſhut vp within the compaſſe of the Iewes; for the Gentiles were ſtrangers to the Law of GOD, they were vncleane men, ſhut out from the Commonwealth of *Iſrael*; but when it is now freely propounded in the Goſpell, and nothing is required but onely faith to lay hold vpon it, when there is no more looked for but beleeuing, and receiuing; hence it comes to be to all the ſeede: for *Abraham* himſelfe, before he was circumciſed, he was as a common man, the vaile was not then ſet vp; yet, euen then, his

his *faith was imputed to him for righteouſneſſe*.

The laſt reaſon why it is of faith, is that no man might boaſt, *that no fleſh might reioyce in it ſelfe*; for if it had beene by any other means, by any thing done in our ſelues, we had had cauſe to reioyce in our ſelues, but, for this cauſe, ſaith the Apoſtle, 2 *Cor.* 1. 30. *Chriſt is made to vs wiſdome, righteouſneſſe, ſanctification, and redemption, that he that reioyceth might reioyce in the Lord.* As if he had ſaid, if GOD had giuen vs a wiſedome of our owne, wee had had cauſe to haue reioyced in our ſelues; but we are darkneſſe, *Eph.* 4. there is nothing but fooliſhneſſe and weakneſſe in vs, to the end *that no fleſh might reioyce in his preſence.* 4. *Reaſon.* 2 Cor. 1. 30. Eph. 4.

Againe, if we had had grace put into our ſelues, (though it had beene but little) for which GOD might haue accepted vs, the fleſh would haue boaſted; therefore his righteouſneſſe is made ours.

But, when this is done, yet, if after iuſtification, it had beene in our power and ability to haue performed the workes of ſanctification by any power or ſtrength of our own, we ſhould yet haue beene ready to boaſt thereof, *Chriſt is made ſanctification* too; ſo that *we are not able to thinke a good thought*, we are not able to doe the leaſt good thing without him: *It is I* (ſaith the *Lord*) *that doth ſanctifie you*: It is I that doth act euery Grace; it is I that

that doe put your hearts into a good frame: *Christ is made sanctification to vs*; so that take a holy man, after he is iustified, it is CHRIST that sanctifieth him, and that carries him thorow his life in a holy and righteous conuersation, and all this is done that *no flesh should reioyce in it selfe.*

And yet one thing more is added by the Apostle; for if a man could rid himselfe out of misery, if a man could helpe himselfe when he is vnder any crosse or trouble, hee would then be ready to boast in himselfe: therefore, saith he *Christ is made to vs redemption also*: so that take any euill, though it be but a small euill, a small disease, a little trouble, no man is able to helpe himselfe, in this case, it is *Christ* that redeemes vs from the least euils, as well as from hell it selfe: For you must know, that all the miseries that befall vs in the World, they are but so many degrees, so many descents and steps towards hell; now all the redemption that we haue, it is from CHRIST; so that let vs looke into our liues, and see what euils we haue escaped, and see what troubles we haue gone thorow, see what afflictions we haue beene deliuered from, it is all through CHRIST, who *is made redemption for vs.*

Freedome from euill to the Saints, whence it is.

It is true indeede, there are some generall workes of GODS prouidence, that all men taste of; but there is no euill that the Saints are freed from, but it is purchased by the Blood of CHRIST; and all this GOD hath done,

that

that no flesh might reioyce in it selfe: and for this cause, saluation is propounded to be receiued onely by faith, there is no more required at our hands, but the taking of *Christ* by faith; and when we haue taken him, then hee is all this to vs.

So that now you see the point cleared, and the reasons why it is by faith onely, that the righteousnesse of CHRIST is made ours to saluation.

Now, in the next place, If to this that wee haue said, wee adde but one thing more to cleere the point, we shall then haue done enough to satisfie you in this point; and that is this, to shew you what this faith is: for, when wee speake so much of faith (as wee doe,) euery man will be inquisitiue to know what this faith is: therefore wee will endeuour to doe that at this time.

Faith what in generall.

First, Faith, if we should take it in the generall, it is nothing else but this:

An act of the vnderstanding, assenting to something.

Assent of three sorts.

But now this assent is of three sorts.

1.

First, there is such an assent to a truth, as that a man is in a great feare lest the contrary should be true; and this we call *opinion*, when we so assent to any proposition, as that that which is contrary, may be true, for ought we know.

2.

There is a second kind of assent, which is sure, but it is grounded vpon reasons and arguments;

guments; and that we call *Science* or *knowledge*: that is, when we are ſure of the thing we aſſent to, wee make no doubt of it; but wee are led vnto it by the force of reaſon.

3. Againe, there is a third kinde of aſſent, which is a ſure aſſent too, but we are led to it by the authority of him that affirmeth it: and this is that which is properly called *Faith*: So that a generall definition of Faith is this:

It is (nothing elſe but) *a firme aſſent giuen to the things contained in the holy Scriptures, for the authority of God that ſpake them.*

This is properly *Faith*, or *beleeuing*, if wee take the word in the generall.

Iuſtifying faith. But if we ſpeake of iuſtifying Faith, we ſhall finde that that is not commonly expreſſed in the word *beleeuing* only, but *beleeuing in Chriſt*, which is another thing; and therefore you ſhall finde that it differeth in two things from this common and generall faith.

How it differs from generall faith. 1. In the obiect. Firſt, in regard of the obiect, and indeede that is the maine difference: for whereas the other faith lookes vpon the whole Booke of GOD, and beleeues all that GOD hath reuealed, becauſe GOD hath reuealed it; This iuſtifying Faith pitcheth vpon CHRIST, and takes him, with his benefits and priuiledges: ſo that the difference lyeth not in the habit of Faith, but in the obiect; for with the ſame faith that we beleeue other things, we beleeue this; as with the ſame hand that a man takes other Writings with, he takes a Pardon; with the

the same eyes that the *Israelites* see other things, they looked vpon the brazen Serpent, the difference was not in the faculty, but in the obiect vpon which they looked, by which they were healed; so it is in this, betweene this faith and the other, they differ not in the habit, but in the obiect.

There is a second difference, which is a maine difference too; the other faith doth no more but beleeue the truth that is reuealed, it beleeueth that all is true that is contained in the Scriptures, and the Deuils may haue this faith, and wicked men may haue it; but iustifying faith goeth further, it takes CHRIST, and receiues him, so that there is an act of the Will added to that faith, as it is expressed, *Heb.* 11. 13. *They saw the promises a farre off, and embraced them thankfully:* Others (it may be) see the promises, and beleeue them, but they take them not, they doe not embrace them. So that if I should define iustifying Faith vnto you, it may bee thus described:

2. In the act of the will.

Heb. 11. 13.

It is a Grace or a habit infused into the soule by the Holy Ghost, whereby we are enabled to beleeue, not onely that the Messias is offered to vs, but also to take and receiue him as a Lord and Sauiour.

Definition of iustifying faith.

That is, both to be saued by him, and to obey him. (Marke it) I put them together, to take him as a Lord, and as a Sauiour: for you shall find that in the ordinary phrase of Scripture these two are put together, *Iesus Christ,*

How faith taketh Christ.

our Lord and Sauiour. Therefore we must take heede of disjoyning those that GOD hath joyned together, we must take CHRIST aswell for a Lord as a Sauiour, let a man doe this, and he may be assured that his faith is a iustifying faith. Therefore marke it diligently, if a man will take CHRIST as a Sauiour onely, that will not serue the turne, CHRIST giueth not himselfe to any vpon that condition, only to saue him, but we must take him as a Lord too, to be subiect to him, to obey him, and to square our actions according to his will in euery thing. For he is not onely a Sauiour, but also a Lord, and he will be a Sauiour to none but those to whom he is a Master. *His seruants you are to whom you obey,* saith the Apostle. If you will obey him, and be subiect vnto him in all things, if you make him your Lord, that he may haue the command ouer you, and that you will be subiect to him in euery thing, if you take him vpon these conditions, you shall haue him as a Sauiour also: For, as hee is a Priest, so you must know that he is a King that *sits vpon the Throne of Dauid,* and rules those that are to be saued by him: Therefore, I say, you must not onely take him as a Priest, to intercede for you, to petition for you, but to be your King also; you must suffer him to rule you in all things, you must be content to obey all his Commandements. It is not enough to take CHRIST as a head, onely to receiue influence and comfort from him, but you must take

take him alſo as a head to be ruled by him, as the members are ruled by the head; you muſt not take one benefit alone of the members, to receiue influence from the head, but you muſt be content alſo to bee guided by him in all things, elſe you take him in vaine.

Againe, this muſt be marked, that I ſay, you muſt *take* or *receiue* him: you muſt not onely beleeue that he is the *Meſsias*, and that he is offered, but there is a taking and receiuing that is neceſſary to make you partakers of that that is offered: thoſe words *Iohn* 3. make it plaine; *God ſo loued the World, that he* G A V E *his onely begotten Sonne, &c. Giuing* is but a Relatiue, it implyes that there is a *receiuing* or taking required: For when CHRIST is giuen, vnleſſe he be taken by vs, he doth vs no good, he is not made ours. If a man be willing to giue another any thing, vnleſſe he take it, it is not his. It is true indeede, there is a ſufficiency in CHRIST to ſaue all men, and hee is that great Phyſician that heales the ſoules of men, there is righteouſneſſe enough in him to iuſtifie all the World: But, my *beloued*, vnleſſe we take him, and apply him to our ſelues, we can haue no part in that righteouſneſſe: this is plainely expreſſed in *Matth.* 22. where it is ſaid, the King ſent foorth his ſeruants to bid men to the Marriage of his Sonne: And ſo in *Eph.* 5. the ſame ſimilitude and compariſon is vſed by the Apoſtle, where he ſetteth foorth the vnion that is betweene

We muſt not only beleeue but receiue Chriſt.

Ioh. 3.

Christ and the Church, by that vnion there is betweene the Husband and the Wife: put the caſe that a Husband ſhould offer himſelfe to a woman to marry her, and ſhe ſhould beleeue it, yet vnleſſe there be a taking of him on her part, the match is not made; and ſo it is here, and in this thing the eſſence of faith conſiſts, when CHRIST offereth himſelfe vnto you, you muſt beleeue that there is ſuch a thing, and that *God* intendeth it really, but it is the taking that conſummates the marriage; and when the Wife hath taken the Husband, then all that is his is hers, ſhe hath an intereſt in all his goods; ſo alſo it is here, there muſt be a beleeuing that *Chriſt* is offered, that hee is the *Meſſias* and that there is a righteouſnes in him to ſaue vs; but that is not enough, we muſt alſo take him, and when that is done, wee are iuſtified, then we are at peace with GOD.

But that you may more fully vnderſtand what this faith is, I will adde theſe 4. things more.

Foure things touching faith.

Firſt, I will ſhew you the obiect of this faith.

Secondly, the ſubject or place where it is.

Thirdly, the manner how it iuſtifieth vs.

Fourthly, the actions of it.

1. The obiect of it.

I ſay, that you may more fully vnderſtand what this faith is, conſider firſt the obiect of it, and that is CHRIST, (as I told you before) and herein this is to be marked, that a man muſt firſt take *Chriſt* himſelfe, and after, the priuiledges

priuiledges that come by him. And this point I could wish were more prest by our Diuines, and that our hearers would more intend it. I say, first remember that you must first take CHRIST himselfe, and then other things that we haue by him, as the Apostle saith, *Rom* 8. *If God haue giuen vs him*, that is *Christ*, *he will with him giue vs all things else*: but first haue CHRIST himselfe, and then all things with him. And so, 2 *Cor.* 1. *All the promises IN HIM are Yea and Amen.* That is, first we must haue CHRIST, and then looke to the promises; this must be still remembred, that we must first take his person, we must haue our eyes fixed vpon that: And so that place before-named, *Ioh.* 3. *God so loued the World, that he gaue his onely begotten Sonne*: hee giues his Sonne, as a Father giues his Sonne in marriage; the Father giues the Sonne, and the Sonne himselfe must bee taken: So that we must first take CHRIST, wee must fixe our eyes vpon him: For faith doth not leape ouer CHRIST, and pitch vpon the promises of Iustification, and Adoption, but it first takes CHRIST. The distinct and cleere vnderstandining of this will helpe vs much in apprehending and vnderstanding aright what iustifying faith is: wee must remember to take CHRIST himselfe; for it is an adulterous affection for a Wife not to thinke of the person of her Husband, but to thinke onely what commodity she shall haue

2 Cor. 1.

Ioh. 3.

True loue looks first to Christs person

by him, what honours, what riches, what conueniences, as if that made the match, to be content onely to take those; will this, thinke you, make a match amongst men? Surely no, there must be a fixing of the eyes vpon the person, that must doe it: Doe you loue him? are you content to forsake all, that you may enioy him? It is true indeed, you shall haue all this into the bargaine, but first you must haue the person of your Husband: therefore remember to fixe your eyes vpon *Christ*, take him for your Husband, consider his beauty and his excellencies, (which indeede are motiues to vs) as a Woman that takes a Husband, is encouraged by the benefits that shee shall haue by him: but still remember that he himselfe must bee taken. As it is in other things, if you would haue light, you must first haue the Sunne; if you would haue strength, you must first take meate and drinke, before you can haue that benefit by it: so you must first haue *Christ* himselfe, before you can partake of those benefits by him: and that I take to be the meaning of that in *Mar.* 16. *Go preach the Gospell to euery creature vnder heauen; he that beleeues and is baptized, shall be saued:* that is, he that will beleeue that *Iesus Christ* is come in the flesh, and that hee is offered to mankinde for a Sauiour, and will be baptized, that will giue vp himselfe to him, that will take his marke vpon him: for in that place, by baptizing, is meant nothing else but the giuing vp

Mar. 16.

Baptizing, what meant by it in Mat. 26.

of

of a mans ſelfe to CHRIST, and making a publike teſtimony of it, although there bee ſomthing more meant generally by baptizing; but heere it is meant, a iuſtification to all the world, that we haue taken CHRIST. Now euery one that will beleeue and be baptized, that is, euery one that will doe this, ſhall bee ſaued: ſo that a man muſt firſt take CHRIST himſelfe, and then he may doe as the Wife, after ſhe hath her Husband, ſhe may thinke of all the benefits ſhe hath by him, and may take them, and vſe them as her owne. This is the firſt thing.

2. The ſubiect of faith.

The ſecond thing that I promiſed, was to ſhew you the ſubiect of faith, and that is the whole heart of man; that is to ſay, (to name it diſtinctly) both the minde, and the will: Now to ſhew you that both theſe are the ſubject of faith, you muſt know that theſe two things are required:

What required in the vnderſtanding.

Firſt, on the part of the vnderſtanding, it is required that it beleeue; that is, that it conceiue and apprehend what GOD hath reuealed in the Scriptures; and here an act of GOD muſt come in, putting a light into the vnderſtanding: for, my *beloued*, Faith is but an addition of a new light to reaſon, that whereas reaſon is purblinde, faith comes, and giues a new light, and makes vs ſee the things reuealed by GOD, which reaſon cannot doe; by faith we apprehend theſe great and glorious Myſteries, which otherwiſe wee could not apprehend;

2 Cor. 4.

hend, as we ſee it expreſſed in 2 *Cor.* 4. *The god of this World hath blinded their eyes, that the light ſhould not ſhine into their hearts, by which they ſhould beleeue this glorious Goſpell.* So then there muſt be a light put into the minde, that a man may be able by that to eleuate and raiſe his reaſon to beleeue this: that is, to conceiue and to apprehend the things that are offered and tendered in the Goſpell.

What required of the will.

But this is not all, there is an act alſo of the will required, which is to take and receiue Chriſt: for this taking is an act of the will; therefore there muſt be a *conſent* as well as an *aſſent*. Now it is the act of the vnderſtanding to aſſent to the truth, which is contained in the promiſes wherein *Chriſt* is offered: but that is not all, there is alſo an act of will requiſite to conſent vnto them, that is, to embrace them, to take them, and to lay hold vpon them, and to apply them to a mans ſelfe. This I will the rather cleere, becauſe it is a thing controuerted. I ſay, there is a double act, an act of the mind, and an act of the will: to this purpoſe conſider that in *Rom.* 5 17. *For if by the offence of one, death raigned by one, much more they which receiue abundance of grace, and the gift of righteouſneſſe, ſhall reigne in life by one, Ieſus Chriſt.* Marke it, you may ſee what faith is in thoſe words; Thoſe that receiue the gift of righteouſneſſe: righteouſneſſe is giuen and offered by *God*, and thoſe that receiue that gift of righteouſneſſe, ſhall reigne in life: ſo that taking

Rom. 5. 17.

taking and receiuing being an act of the will, it must needs be that the will must come in to this worke as well as the vnderstanding. Like vnto this is that 1 *Ioh.* 12. *To as many as receiued him, &c.* That is, to as many as beleeued in his Name: for so the words afterwards expresse; that is, when wee are willing to take *Christ*, which is nothing else but the consent of the will, when the will is resolued to take him, being so apprehended as he hath beene described, as a Lord, and as a Sauiour, this is faith; this, I say, is an act of the will, because it is an act of receiuing. *Ioh.* 5. 44 it is euident, *How can ye beleeue which receiue honour one of another &c?* If beleeuing in *Christ* were only an act of the mind, as the Papists affirme, and some others besides; if beleeuing were nothing else but an assenting to the truth of God, which is an act of the vnderstanding, how could the praise of men be opposite to beleeuing? But the meaning is, How can you beleeue, & take me for your Husband, and yet seeke praise of men too? for that will come in competition with me, and then you will forsake me. I say, this makes it euident, that iustifying faith is not onely an act of the mind, but an act of the will also; because otherwise the seeking praise with men, could be no impediment to the act of beleeuing. Ioh. 1. 12.

Now this also, aswell as the former, must be wrought by *God*, and *God* puts a new light into the vnderstanding, he raiseth it vp to see and beleeue

This act of the will wrought by God.

beleeue theſe truths; ſo there is another act which GOD alſo workes on the will, and vnleſſe he worke it, it is not done: for come to any man that is in the ſtate of nature, and aske him, Will you be content to take *Chriſt?* that is to ſay, to receiue him in that manner as he hath beene deſcribed? His anſwer would bee, No. *Beloued*, the liues of men expreſſe it, though they ſpeake it not in ſo many words: Therefore till GOD come and drawe a man, and change his will the worke is not done. If you take a Bough, and offer it to a Swine or a Wolfe, they will refuſe it, and trample it vnder their feete; but offer it to a Sheepe, and the Sheepe receiues it, and followes it: ſo when *Chriſt* is offered to men vpon theſe conditions that we haue named, men refuſe him, they reject him, and ſlight him: but when GOD takes away theſe woluiſh and ſwiniſh hearts of ours, and turne our wils another way, (which is the drawing the Scripture ſpeakes of) then we are willing to take *Chriſt*. If you take other metall then Iron, the Load-ſtone will not ſtirre it; but turne the metall into Iron, and it will follow the Load-ſtone: So, let the hearts of men continue in that condition wherein they are by nature, and they will neuer take CHRIST, they will neuer accept him; but when GOD puts into them ſuch a ſtrong and impetuous inſtigation and diſpoſition as that of the Spouze in the *Canticles*, that had no reſt till ſhe had found her Beloued,

ued, then they will take CHRIST vpon his owne conditions. So the we ſee this Faith is an action both of the minde and the will, wrought by GOD, enlightning the mind, and changing the will; which is that which our Sauiour *Chriſt* cals drawing; *none comes to me vnleſſe the Father draw him:* that is, except his will be ſet on worke, vnleſſe GOD change him, and put ſuch a diſpoſition and inſtigation into him, that he can finde no reſt till hee come to Chriſt.

3. How faith iuſtifieth.

Thirdly, the thing wee are to ſpeake of, is, *How this Faith iuſtifieth.*

Now for this, know that this faith is conſidered two wayes;

eyther { As it workes, or, As it receiues:

Either as a quality, or as an inſtrument.

As a quality it workes; and in this ſenſe it hath nothing to doe with Juſtification.

Faith altereth not the nature of ſinne.

It iuſtifieth vs as it is an inſtrument, and that not by altering the nature of ſinne; that is, by making ſinne to be no ſinne, but by taking away the efficacy of ſinne. As, for example, when a man hath committed ſinnes, Faith doth not make his ſinnes to be no ſinnes; indeede, it ſcattereth them as a Cloud: You may conſider it after this manner: Firſt, it cannot be that that ſinne that is once committed, ſhould be made to be no ſinne; for what is once done, it cannot be vndone, GOD himſelf

Note.

ſelfe cannot doe that, becauſe it is a thing that cannot be; for when the ſinnes are committed, they doe remaine ſo: and therefore, I ſay, it cannot be that that which is ſinne ſhould be made to be no ſinne; we cannot make Adultery to be no adultery, for the nature and eſſence of the thing muſt remaine. Well now what doth faith? It doth this, though the ſin be the ſame that it was, yet it takes away the ſting and the guilt of ſinne, by which it puts vs into the ſtate of condemnation, and by which it bindes vs ouer to puniſhment. As the Lions to which *Daniel* was caſt, they were the ſame as they were before, they had the ſame propenſeneſſe, and diſpoſition to deuoure as they had before, they had the ordinary nature of Lions; but at that time, God tooke away from them that fierceneſſe that was in them, ſo that they did not deuoure him, though they were there ſtill: ſo it is with ſinne, the nature of ſinne is to condemne vs; but now when God ſhall take away this efficacie from it, it doth not condemne: and this is that that faith doth.

Euen as the Viper that was vpon *Pauls* hand, though the nature of it was to kill preſently, yet when God had charmed it, you ſee it hurt him not: ſo it is with ſinne, though it be in vs, and though it hang vpon vs, yet the venome of it is taken away, it hurts vs not, it condemnes vs not: thus faith, by taking away the efficacie and power of ſinne, it iuſti-

fies

fies vs, as an instrument, as a hand that takes the Pardon.

The King, when he pardoneth a Traytor, he doth not make his Treason to be no Treason, for the act of the Treason remaines still; but the taking of the Pardon makes the Traytor not to be vnder condemnation: So, my *beloued*, faith is that act that takes the Pardon from GOD, so that though the sinne remaine the same, and of its owne nature is of power to binde vs ouer to death, yet by this faith taking the Pardon from GOD, it comes to passe that it hurts vs not, wee are not condemned for it.

You know, debts in a mans booke, the writing remaines still, the lines are not blotted out, yet when they are once crossed, the creditour cannot come and aske his debt any more, because it is crossed: So it is in this, our sinnes are the same after we are iustified, as they were before; but faith is that that crosseth the booke; faith, I say, by apprehending the Pardon, and taking the acquittance at *Gods* hands that he offers.

If a man haue an acquittance, although the debt remaine the same in the Booke, yet there can no more be required at the hands of him that hath taken the acquittance.

Thus, I say, faith iustifies vs as an instrument, by accepting, receiuing, and taking the acquittance that GOD hath giuen to vs through *Christ*.

Let

4. The acts of faith.

Let mee adde one word more of the next thing: which is, What are the acts of this faith?

They are theſe three:

First, To reconcile, or to iuſtifie.
Secondly, To pacifie the heart.
Thirdly, To purifie, or ſanctifie.

1. To reconcile vs.

The firſt thing that Faith doth, is to reconcile: That is, (as I ſaid before) by faith wee are pitched vpon CHRIST; wee take him firſt, and then wee take the priuiledges, they all follow vpon it, forgiueneſſe, and adoption; this is the firſt act of Faith, to reconcile vs to CHRIST himſelfe; and vpon this wee haue boldneſſe to goe to CHRIST for forgiueneſſe, to goe to CHRIST to make vs heyres of all things: For after this manner doth it; *All things are yours, whether* Paul *or* Apollo, *&c.* And why? Becauſe you are CHRIST's. (Marke it,) you muſt firſt bee CHRIST's: that is, euen as the Wife is the Husband's, ſo you muſt be knit and vnited to CHRIST, and then all things are yours: ſo that Faith firſt makes vs *Chriſt's*, it reconciles vs to him, and makes vs one with him, and in him, one with GOD the Father; and then all things are giuen vnto vs, and made ours.

2. To pacifie the heart.

The ſecond act of faith is to quiet and pacifie the heart; to comfort vs, in aſſuring vs that

that our ſinnes and tranſgreſſions are forgiuen; and this is different from the former: There are two acts of faith:

Direct and reflect act of faith.

The one is the direct act by which we apprehend and take CHRIST, and the righteouſneſſe that is offered through him, by which we take forgiueneſſe.

And the ſecond is the reflect act by which we know that wee haue taken CHRIST, and haue taken out our pardon; and this act is very different from the former, we may haue the former without this.

Wee commonly thinke that wee are not iuſtified by CHRIST, vnleſſe we haue aſſurance of it; and when we looke for that, and finde it not preſently, all our hopes are gone, but it ſhould not be ſo; It is one act of Faith to take CHRIST, and another act of faith to comfort and pacifie the heart; and that theſe are two diſtinct things, conſider but this in a word.

Difference betweene them.

The firſt act is conſtant, when a man hath once taken and accepted of CHRIST, hee is alwaies his; after wee once haue CHRIST, there is no diuorſe: But the other act of aſſurance, whereby we know that wee haue taken him, that is a thing that may faile and deceiue a man.

Againe, the firſt act admits of no degrees; for when a man is once in CHRIST, hee is alwaies CHRIST's, when he is once married to him: Marriage, you know, admits of no degrees;

degrees; ſo Juſtification is equall to euery man, it admits of no degrees, it is alwaies the ſame; we are not now leſſe iuſtified, and then more, but we are alway alike iuſtified, being once iuſtified: but the other act of faith, whereby I am aſſured that I haue taken CHRIST, that admits of degrees, a man may haue ſometimes more comfort, ſometimes leſſe; and therefore righteouſnes is ſaid heere to be reuealed *from faith to faith.*

Laſtly, the firſt act of faith, whereby we take CHRIST, and thoſe priuiledges by him, as the Wife takes the Husband, that is founded vpon the ſure Word of GOD, GOD hath tendered it to vs vpon his Word and promiſe, and he muſt performe it, it cannot be altered nor changed; he that builds vpon it, builds vpon the corner-ſtone, that will not faile him: But now the ſecond act, whereby I come to know that I haue done this, that is grounded vpon experience: Indeede, we are helped by the *Holy Ghoſt* to know it, but it is chiefly grounded vpon our owne experience: for it is no more but the act of a mans owne heart, reflecting vpon what hee hath done, when hee conſiders, Haue I taken CHRIST, or no? as a Lord, and as a Sauiour; as a Prieſt, to ſaue me; as a King, to liue by his Lawes; this is a looking vpon an act of mine owne; therefore the vnderſtanding and knowing of it muſt come from experience.

The

The laſt act of faith is to purifie, and to ſanctifie. I cannot ſtand vpon it at this time, nor make Vſe, and apply this as I deſired: therefore I will breake off heere.

So much for this time.

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3. To purifie the heart.

FINIS.

E OF

OF FAITH.

The third Sermon.

ROM. 1. 17.

For by it the righteouſneſſe of God is reuealed from Faith to Faith: As it is written, The iuſt ſhall liue by Faith.



THe laſt point that wee deliuered out of theſe words, was this, that

Faith is that whereby we are made partakers of the righteouſneſſe of Chriſt.

Wee come now to the Vſes of it.

Vſe 1. Not to be diſcouraged to come to God.

And firſt of all, if it be by faith onely by which we are made partakers of that righteouſneſſe that ſaueth vs, the firſt conſectary that we will draw from hence is this, That

wee ſhould learne to come to CHRIST with an empty hand, and not to bee diſcouraged for any want that wee finde in our ſelues, nor for the greatneſſe of our ſinnes; wee ſhould not bee diſcouraged for the want of a perfect degree of repentance and godly ſorrow, or for the want of whatſoeuer good worke you thinke is requiſite to ſaluation, for, my beloued, you muſt know that this is the nature of faith, that it doth its worke beſt alone; and faith is ſo farre from requiring any thing in the partie that ſhall haue CHRIST, that neceſſarily he muſt let goe all things elſe, otherwiſe hee cannot beleeue: and this is a point neceſſarily to be conſidered: for euery man is apt to conceiue and thinke that it is impoſſible that GOD ſhould accept him, vnleſſe there bee ſomething in him why GOD ſhould regard him: If he finde himſelfe to be exceeding vngodly, he thinkes that CHRIST will neuer looke after him.

And againe, if hee haue nothing at all to giue, if he haue nothing to bring with him in his hand, hee thinkes that hee ſhall haue no pardon: But you ſee that faith requires nothing in the firſt apprehenſion of CHRIST, if a man bee neuer ſo vngodly, it is all one, the promiſe notwithſtanding is made vnto him.

Againe, Why ſhould you looke for righteouſneſſe in your ſelues? The worke of faith (and it hath nothing elſe to doe) is to take that

that righteouſneſſe of *Chriſt*, that is none of your owne: ſo that there is nothing elſe at all required; for all that faith hath to doe, is onely to take from *Chriſt* that righteouſneſſe that we want our ſelues: ſo that I ſay there is no reaſon why any man ſhould bee diſcouraged in his firſt comming, for any want that he findes in himſelfe, or for any condition that he is in, becauſe faith onely is that that makes vs partakers of a righteouſneſſe to iuſtifie vs, becauſe we our ſelues haue it not. I ſay, faith is ſo farre from requiring any thing to be added to it, to helpe it in the act of iuſtifying, that of neceſſity it excludes all things elſe: for faith hath this double quality, not onely to lay hold of Chriſt offered, but to empty a man of all things elſe whatſoeuer. As for example, Faith is not onely the beleeuing of a truth which is deliuered, from the authority of him that doth deliuer it; but it is a reſting vpon Chriſt, a caſting of our ſelues vpon him. Now when a man leanes vpon any other thing, hee ſtands not vpon his owne legges, hee ſtands not vpon his owne bottome; for if hee did, hee could not properly be ſaid to leane. If a man truſt and depend vpon another, he prouides not for himſelfe, but he that ſo lookes to himſelfe, that he prouide ſo as to make him ſelfe ſafe if another ſhould faile him, ſo farre he truſts himſelfe; ſo that, beloued, if you truſt CHRIST, it is of neceſſity required that you muſt bee vnbottomed of your ſelues, you

must altogether leane vpon him, you must cast your selues wholly vpon him: For faith hath such an attracting vertue in it, that it fils the heart with CHRIST. Now it cannot fill the heart with CHRIST, vnlesse the heart be emptyed first. Therefore I say, faith hath a double quality, not onely to take, but to empty; and they are reciprocall, the one cannot be without the other.

A double quality in faith.

Hence it is that we say, faith ingrafts a man, a man cannot be ingraft into a new stocke vnlesse hee bee quite cut off from the former roote; therefore faith driues a man out of himselfe, and makes him nothing in himselfe, so that when he comes to lay hold on the promise of GOD, he lookes at no quality or excellencie of his owne, he lookes at no fitnesse nor worthinesse in himselfe, but he comes with a hand and a heart altogether empty: So that when a man comes to beseech GOD to receiue him to mercie, and to grant him a Pardon of his sinnes, when he comes to take hold of the righteousnesse of CHRIST for his iustification, if he thinke that there is any little worthinesse in him, or that there be no fault in him at all, and from thence shall thinke that GOD will receiue him, this man is not fit to come to *Christ*, he must be wholly emptied of himselfe, and then *God* will speake peace vnto him.

Quest. But you will aske, What is that that faith doth empty a man of?

Faith

Faith emptieth a man of two things:

Anſ. Faith emptieth a man of two things.

Firſt, of all opinion of righteouſneſſe in himſelfe.

Secondly, of all opinion of ſtrength and ability to helpe himſelfe: for if either of theſe remaine in the heart, a man cannot receiue CHRIST.

Firſt, I ſay, a man muſt be emptied of all opinion of worthineſſe in himſelfe, of all conceipt that he hath the leaſt righteouſneſſe in himſelfe; therefore when the yong man came to CHRIST, and CHRIST told him that he muſt keepe the Law, and he ſaid hee had done all thoſe things from his youth, CHRIST knew that he was not yet fit, therefore, ſaith he, *Goe and ſell all that thou haſt: Chriſts* end was nothing elſe but to diſcouer to him his owne vnworthineſſe. If thou wilt be perfect, (ſaith CHRIST) take this tryall, Canſt thou be content to let thy wealth goe, to follow me? Canſt thou be content to ſuffer perſecution? This ſhewed that hee was not perfect, but that hee was ſtill a ſinfull man; this was the way to prepare him for *Chriſt*, this courſe we ſee CHRIST alwaies tooke: we ſee it expreſſed in the Parable of the Publican and of the Phariſe, the Publican went away iuſtified, becauſe he was wholly emptyed of all conceipt and opinion of worth in himſelfe. 1.

But the Phariſe was not iuſtified, (not becauſe he was not a iuſter man then the Publi-

can, for he was in outward performances better then he; but) becauſe he had an opinion of his owne righteouſneſſe, he was conceited of a worthineſſe in himſelfe, therefore he went home not iuſtified.

What was it that excluded the Iewes? was it not an opinion of ſomething they had of their owne?

The *Laodiceans*, they thought they were rich and increaſed, and wanted nothing, therefore they neuer came to buy of CHRIST. That which a man thinkes he hath already of his owne, hee will neuer bee at the coſt to buy; therefore that is the firſt thing that a man muſt doe, hee muſt thinke himſelfe of no worth at all, he muſt be empty of all opinion and conceit of his owne excellency.

2. But this is not all, although a man be perſwaded of this, that he hath no worthineſſe in himſelfe, yet if he thinke hee is able to helpe himſelfe, and can ſtand alone without GOD, he will not come to take CHRIST; and therfore this further is required, that a man ſee that he hath no ability to helpe himſelfe, that all his redemption muſt come from CHRIST: for if you aske many men whether they haue any opinion of worth in themſelues, they will be ready to anſwer, No. What then is the reaſon that they come not to CHRIST? It is becauſe they are in health and proſperity, and they can doe it ſoone enough hereafter, they can yet for the preſent ſubſiſt without *Chriſt*; but

but when GOD ſhall ſhew a mans heart to himſelfe, when GOD ſhewes a man his danger, and ſhewes it him as a preſent, and how vnable he is to helpe himſelfe out of danger, then a man will haue no reſt till he haue *Chriſt*. Therefore you ſhall ſee both theſe required, 1 *Cor.* 1. 30. CHRIST muſt be to vs *wiſdome, righteouſneſſe, ſanctification, and redemption* too. First, if a man thinke that there is any thing in him, either *wiſdome, righteouſneſſe*, or *ſanctification*, that excludes him; for he will reioyce in himſelfe: and that concernes the firſt condition required, to be empty of all opinion of worth. 1 Cor. 1. 30.

But yet if a man thinke that hee is able to ſtand ſafe and ſecure for a time, that hee is able to be a Buckler to himſelfe, that hee hath ſomewhat whereunto he may leane, and doth not ſee that CHRIST muſt be his redemption alſo, he will not come at CHRIST.

That which kept the Prodigall ſonne away, it was not an opinion of any worth in himſelfe, but becauſe he thought hee could liue without his father, hee had his portion in his owne hands, and at his owne diſpoſing; and he would not come home to his Father, till he could liue of himſelfe no longer: ſo that, though wee haue an opinion of no worth in our ſelues, yet if wee conceiue or thinke that we can liue without CHRIST, wee will not care for him.

This was the fault of thoſe that were inuited

ted to the marriage, they refuſed to come, not becauſe they thought that themſelues were of worth, but they were perſwaded that they needed not thoſe things to which they were inuited. Therefore, I ſay, theſe two things muſt be done, a man muſt be emptied of all opinion of worth in himſelfe.

And ſecondly, of all ability in himſelfe to helpe himſelfe, and when faith hath done both theſe, then it brings a man to CHRIST, when a man ſeeth that there is nothing in him why GOD ſhould regard him, and that he cannot ſtand longer, nor be in ſafety longer then CHRIST helps him, and ſpeakes peace to him, now a man is fit to take hold vpon CHRIST: and therefore we muſt learne to come to CHRIST with an empty heart.

Many men complaine that they would beleeue, but they want that ſorrow that they ſhould haue, they want that repentance that they would haue, they thinke they are not yet fit, therefore they dare not apply the promiſes.

Double complaint in ſenſe of want.

To theſe we ſay now, that there is a double kinde of complaint.

One is, when a man lookes vpon theſe things, as vpon things that make him fit, which if he haue, he thinkes GOD will reſpect him; and if he haue not, he thinkes that GOD will not looke after him. If thy complaint be thus, it is ſinfull; for in this thou ſeekeſt ſomething in thy ſelfe.

But

But if a mans complaint be this, that he is not yet awaked enough, that he is not yet sensible enough of his sinnes, the doctrine of the remission of his sinnes, and free Justification doth not affect him as it should. Indeed, here is iust cause of complaint; for these things are necessary before you can come to take CHRIST. Therefore that place in *Mat.* 10.11. will explaine this, and answer an objection that may be made against it, when the Apostles were sent out to preach the Gospell, when they came to any house, they were bidden to *Enquire who were worthy; If any man be worthy* (saith CHRIST) your *peace shall come upon him:* but if he be not worthy, shake off the dust, &c. A man would thinke by this that there were some worthinesse required in the partie that comes to CHRIST, and that before hee can apply the first promise of Justification.

To this we answer, the worthinesse that is required here is nothing else but an ability to prize CHRIST, to set him at a high rate, to long after him, to hunger and thirst after his righteousnesse, *your peace shall come upon such a man.* That is, if there bee a broken-hearted man that lookes after CHRIST, whose heart yeranes after him, that he is able to prize him aright, he shall be accepted: but if they bee such men as will not receiue you, such as will not set meat before you, such as will giue you no respect, *shake off the dust of your feete, &c.* So that I say, such a complaint we may make,

If

If we finde a want of desire after CHRIST; for that is required; but if we looke vpon any thing as a qualification in our selues, such a worthinesse is not required, we must be driuen out of all conceit of it, or else we cannot take *Christ*. So much for the Vse, that seeing it is onely faith whereby wee lay hold of *Christs* righteousnesse, that then we haue no reason to be discouraged, in respect of any want; nay, we must finde a want of all things, before wee can be made partakers of this righteousnesse.

Vse. 2. To reioyce in God.

Againe, secondly, if it bee by faith onely, by which we are made partakers of this righteousnesse, and by which we are saued, then we should learne hence to reioyce onely in GOD, and not to reioyce in our selues; for this is the very end why GOD hath appointed this way of saluation: *Eph.* 1. 6. *For he hath chosen vs to the praise of the glory of his grace, in his Beloued.* That is, that he might haue the praise of the glory of his grace, as it is in *Ephes.* 2. Therefore it is of faith, and not by workes, that no man should boast of himselfe: 1 *Cor.* 1. 30. Therefore CHRIST *is made to vs wisdome, righteousnesse, sanctification, and redemption*, that no flesh should reioyce in it selfe. Now if that be GODS end, if that be his aime, why he will haue vs saued by faith, let not vs disappoint him of his aime, let vs not take from him the glory of his grace; but let vs glory in the *Lord*.

Eph. 1. 6.

Eph. 2.

2 Cor. 1. 30.

This point we should especially looke to, not

not to reioyce in our ſelues, but in GOD: For, my beloued, wee are all naturally exceeding apt to reioyce in our ſelues, wee would faine finde ſome excellencie in our ſelues, euery man is apt to reflect vpon himſelfe, and hee would faine ſee ſome worth there that hee might reioyce in; and if he be no body at all there, it is contrary to his nature to thinke that he ſhall be accepted: there is nothing in the world that we are ſo backward to as this. It was *Adams* fault in Paradiſe, whereas hee ſhould haue truſted GOD, and haue beene wholly dependant vpon him for all, he would needes know good and euill, he would haue ſomething of his owne; and this was it that loſt him all, and brought the curſe vpon him, becauſe hee would not bee dependant.

Now in the Goſpell, GOD comes by a ſecond meanes of ſauing men, and in this the LORD would haue the creature to haue nothing in himſelfe to glory in, but man is hardly brought to this, but exalts and lifts vp himſelfe, and would faine haue ſome worth and excellencie of his owne; but as long as wee doe thus, wee cannot bee ſaued: that is the argument that is vſed *Rom.* 6. 4. why *Abraham* was iuſtified by faith; if there had beene any other way, *Abraham* had had wherein to reioyce in himſelfe: but faith excludes this reioycing, and onely faith, wee ſhould, I ſay, learne to do this in good earneſt, to

Rom. 6. 4.

to see that there is no worth in our selues, to haue CHRIST to be to vs all in all: *Col.*3.11. is an excellent place to this purpose, saith the Apostle there, (in the matter of saluation) *There is neither Iew nor Gentile, bond nor free, but Christ is all in all.* That is, when we come to be iustified before GOD, when wee come to the matter of saluation, *God* lookes at nothing in a man, he lookes at no difference betweene man and man; one man is vertuous, another man is wicked; one man is a Iew, and hath all those priuiledges; another man is a Gentile, an alien from the Common-wealth of *Israel*; one man is circumcised, another man is vncircumcised; but all this is nothing: Why? For CHRIST is all in all. Marke it: First, he is all; that is, there is nothing else required to iustifie: Indeede, if wee were something, and he were not all, we might then looke at something besides; but he is all.

Againe, he is all in all: that is, goe thorow all things that you may thinke will helpe you to saluation, in all those things CHRIST is onely to be respected, and nothing but *Christ*, what soeuer is done without Christ, GOD regards it not; If you will doe any worke of your owne to helpe your selues in saluation, if you will rest vpon any priuiledges, Christ is not all in all; but Christ must be all in all in euery thing: and if onely Christ be all, then we must come onely with faith; for it is faith onely that layes hold vpon Christ.

Now

Now a naturall man, hee will not haue Chriſt to bee all, but himſelfe will bee ſomething; or if Chriſt be all in ſome things, he will not haue Chriſt to be all in euery thing, to haue Chriſt to be his wiſdome, his righteouſneſſe, his ſanctification; to doe nothing but by Chriſt; to haue Chriſt to be his redemption, not to be able to helpe himſelfe without Chriſt, but that Chriſt muſt helpe him out of euery trouble, and beſtowe vpon him euery comfort, this, I ſay, is contrary to the nature of man: therefore we muſt bee thorowly emptyed of our ſelues in this matter of reioycing, aſwell as in the matter of taking: for in what meaſure any man ſets any price vpon himſelfe, ſo farre as he hath any opinion of himſelfe that he is ſomething, *iuſt* ſo farre he detracts from Chriſt: but when a man boaſts not of himſelfe at all, ſuch a man reioyceth in God altogether, ſuch a man will ſtand amazed at the height, and breadth, and length, and depth of the loue of God; ſuch a man will be able to ſee that there are vnſearchable riches in Chriſt; ſuch a man will be able to ſay with *Paul*, that he cares for nothing, he reckons all things dung, *Phil.* 3. I haue all the priuiledges (ſaith he) that other men haue; I am a Jew, I am a Phariſe; but I reckon all theſe things as dung; that is, I care for none of them, if I had an hundred more: It is true, I haue beene as ſtrict as any man; yea, I went beyond others: for I was zealous in that

Phil 3.

that course wherein I was, yet I haue beene taught thus much, that all these things are nothing, for God regards them not, he regards nothing but *Christ* and his righteousnes, therefore I looke not after these things, but that I may be found in him, not hauing mine own righteousnesse, but that righteousnesse that God accepteth, which is *through faith in him.* Therefore, my brethren, learne thus to reioyce in Christ, and in God, and not in your selues; this is the most excellent worke that we can performe, it is the worke of the Saints and Angels in Heauen, wee should learne to come as neere them now as we can:

Reu. 7. 11. In *Reu.* 7. 11. they cryed with a loud voyce, saying, *Saluation commeth by our God, that sitteth vpon the Throne, and by the Lambe; and therefore, praise, and wisdome, and glory be giuen to God for euermore*; because saluation is from the Lord, and from the Lambe, and not from our selues at all: hence it is that they fell downe, and worshipped him; and for this cause they all cry, wisdome, and glory, and praise be to our God for euermore.

If saluation had beene from our selues, if wee had done any thing to helpe our selues therein, there had not been ground of giuing all praise and glory to God; and if this bee the worke of the Saints & Angels, we should labour to performe it as abundantly as we can now: and let vs doe it in good earnest: for if men could be brought to this, to reioyce in

God

GOD alone, their mouthes would bee filled with praiſe exceedingly, they would regard nothing elſe, and in the courſe of their liues they would make it euident to the world, that they were ſuch as made no account of the World, ſo they might haue CHRIST, they would be content with any condition: for *Chriſt* is all in all to them.

Thirdly, if it be by faith onely by which we are made partakers of the righteouſneſſe by which we are ſaued, then it ſhould teach vs to let other things goe, and principally to minde this matter, to labour to get faith, whatſoeuer become of other things; for it is that by which we haue ſaluation. *Vſe. 3.* To labour for faith aboue all

The Papiſts, they teach that workes are the maine, and many things they preſcribe that men muſt doe: our Doctrine is, you ſee, that faith onely is required: Indeede, many things follow vpon faith, but faith is that you muſt onely labour for, and then the reſt will follow vpon it.

This Doctrine of ours, you ſhall finde that it is deliuered cleerely in *Gal.* 5.5,6. *We waite, through the Spirit, for the hope of righteouſneſſe, which is through faith.* That is, we looke for nothing from the Law, we regard no workes at all in the matter of iuſtification; that which we looke for, is onely that righteouſnes which is taken by faith: and why doe wee ſo? For, ſaith he, *in Chriſt Ieſus, neither circumciſion is any thing, nor vncircumciſion, but faith, &c.* As Gal. 5.5.6.

if he ſhould ſay, there is good reaſon why we ſhould expect ſaluation onely by faith, becauſe nothing elſe will helpe vs in that worke, *circumciſion is nothing, nor vncircumciſion is nothing:* by thoſe two hee meanes all other things, that is, the hauing of all the priuiledges in the world, the doing of all the workes that can be done, faith is all in all; but it muſt be ſuch a faith as workes by loue; though it be by faith onely, yet it is not an idle faith: therefore you are eſpecially to labour for faith.

Without faith God regards not morall vertues.

There are many other excellencies that we are capable of, many morall vertues, ſuch as *Ariſtotle* and *Socrates* haue deſcribed; but without faith, GOD regards none of theſe: take one that is a wicked man, and take another, let him be neuer ſo vertuous, as *Socrates*, and *Seneca*, that were the ſtricteſt in morality of all the Heathen; nay, take any man that liues in the Church, that liues the moſt ſtrict and exact life, and yet is not iuſtified by faith, *God* makes no difference betweene theſe men, the one is as neere to heauen as the other, GOD lookes vpon them both with the ſame eye; for he regards nothing without faith. He that is the moſt prophane and vngodly, if he come with faith, he ſhall obtaine *Chriſt*; the other that hath all other morall Vertues in the moſt exact manner, without faith, they ſhall doe him no good: therefore we are to ſeeke for nothing in the matter of iuſtification, but how

we may be enabled to beleeue, we are principally to ſtudy this matter of faith.

Take ſuch a one as *Socrates*, and ſuch a one as Saint *Paul*, it may be *Socrates* might bee outwardly as temperate, and as patient, and be indued with as many excellencies, hee might appeare in his carriage as ſtrict as Saint *Paul*; but here is the great difference, The one doth what hee doth of himſelfe, and through himſelfe, and for himſelfe; the other doth what hee doth of CHRIST, and through CHRIST, and for CHRIST: therefore faith mainely is requiſite.

Difference betweene faith and morall vertues.

If we had all other excellencies, yet we ſhall finde this in them, that they doe alway giue ſomething to the creature.

Againe, if you goe neuer ſo farre in them, yet you ſhall finde that there is ſome imperfection in them.

But faith it emptieth the creature of all things, it leaueth nothing in a man, it makes him leane and reſt only vpon CHRIST, and vpon his righteouſneſſe for ſaluation.

Againe, faith worketh in vs a loue to GOD: for, we hauing nothing in our ſelues, but all that we haue being from him, we cannot but loue him againe.

Againe, faith preſenteth to *God* a perfect righteouſnes, and therfore *God* only accepts it: for *God* muſt be iuſt, and nothing can ſatisfie the Juſtice of GOD, but a righteouſnes that is perfect, nothing can attaine a righteouſneſſe

that is perfect, but onely faith, labour therefore to beleeue this, and to turne all your ſtudy and care how to get faith. My beloued, this is a thing that we are bound to preach to you; this is the ſumme of that Doctrine that CHRIST ſo often preached when he was vpon the Earth, *Beleeue, for the Kingdome of God is at hand:* this is the ſumme of all the Doctrine of the Apoſtles, it was all they had to doe, to perſwade men to beleeue: What was the ſumme of all *Pauls* Doctrine? *We goe vp and downe*, ſaith he, *from place to place, witneſſing both to Iewes and Gentiles, &c.* So it is our part, when we come to preach to you, when we come to diſpenſe to you that which is for the nouriſhment of your ſoules, we muſt doe as thoſe Stewards that ſet bread and ſalt vpon the Table, whatſoeuer other diſh there is; ſo we ſhould alway preach *Chriſt*, and perſwade you to beleeue in him, and ſtir you vp to turne the ſtreame of your endeuours after the obtaining of that faith that taketh this righteouſneſſe; the principall thing we are to look vnto, is, to ſee from what Fountaine that that we haue comes; if a man haue neuer ſo many vertues in him, if they ariſe not from this fountaine, if they ſpring not from this roote, they are nothing, GOD lookes vpon them without acceptance or delight.

Againe, this is that that you are to doe in hearing, that which you are chiefly to looke after, is, how to get faith; and therfore if men will

will employ their ſtrength and their endeuours, and buſie themſelues to attaine ſuch and ſuch vertues, it is but as the watering of the branches, and to let the roote alone; faith is the roote, that is, it is that that makes all acceptable to GOD: for what is the difference betweene Chriſtianity and Morality, and without this, what is our preaching? Wee may gather welneere as good inſtructions to reſiſt vice, out of *Plutarch*, and out of *Seneca*, as out of *Pauls* Epiſtles, but this differenceth it, that we preach CHRIST, and from *Chriſt* wee deriue ability and ſtrength to doe all things elſe, and that makes all elſe to be acceptable; ſo that this is it that you muſt looke after, to haue CHRIST, to receiue all from him, to doe all for him; for theſe are reciprocall, vnleſſe you thinke you haue all from CHRIST, you will neuer doe all for him; when wee thinke CHRIST is alſufficient, we will be perfect with him againe.

But, by the way, in this you ſee not onely the difference betweene morall vertues, and thoſe in a true Chriſtian, which is godlineſſe, that they come from different fountaines, and looke to different ends; but you ſee alſo the difference betweene thoſe ſhewes of ſtrictneſſe that are among the Papiſts, and that ſincerity of life that wee preach vnto you, which is an effect of this faith: for, if you marke it, you ſhall find that all that they doe, either is without *Chriſt*, or addes to *Chriſt*; they

Difference betweene faith and ſhewes of holineſſe.

they thinke they ſhall bee ſaued for doing ſuch and ſuch things, which prepare and fit them for ſaluation, they looke mainely to the workes of humbling the body, and doing many actions of mortification, but ſtill *Chriſt* onely is not ſought after in all this. But now looke to the Doctrine that we haue deliuered, it is CHRIST that we preach, it is faith that we preach vnto you. It is true, wee preach thoſe things too, we lay the ſame neceſſity vpon you of doing good workes, we ſtirre you vp to holineſſe of life, and mortification; but here is the difference, wee deriue it all from *Chriſt* by faith, we ſay that faith doth all.

Indeed when you haue faith, if that faith be right, it will worke by loue: here then you ſee the difference, we doe the ſame things, but we deriue all from a iuſtifying faith, laying hold vpon CHRIST; and ſo loue to him, and all other graces doe ariſe from this.

Vſe 4. To apply the promiſes with boldneſſe.

Againe, a fourth Vſe of this point is this, If ſaluation be onely by faith, then we ſhould learne hence to goe with boldneſſe to GOD, to take the promiſes, and to reckon them ſure to vs. If ſomething elſe had beene required on our part, wee ſhould then haue gone with a great deale of doubting to GOD; but now, ſeeing there is nothing required, but only to goe and take it, this ſhould make vs to goe with boldneſſe to the Throne of Grace, to come with aſſurance that we ſhall ſpeed.

And therefore in the buſineſſe of ſeeking to

GOD

God for the remiſſion of our ſinnes, (which indeed is the greateſt buſineſſe that wee haue to doe) what greater comfort can there bee, then to haue this aſſurance, that if wee come to God for it, we ſhall not faile nor be deceiued of it?

For the preſent occaſion of receiuing the Sacrament: What is the end of the Sacrament, but to preach faith? The Sacrament preacheth that to your outward ſenſes, that we doe to your vnderſtandings; it preſenteth to the eye, that which wee now preach to the eare: for what is the Couenant of God in the Goſpell, but onely this? God offers *Chriſt* vnto you freely, as the Bread and Wine is giuen vnto you. *To vs a Sonne is giuen, &c.*

Againe, we take him, and binde our ſelues to obey him, and to loue him, to be to him alone, to marry him, to make him our Lord and our Husband. Now in the Sacrament both theſe are done: when the Bread and Wine are offered, they are but a reſemblance of the offer of Christ. Indeed there is a bleſſing in it: for it is Gods Ordinance, it increaſeth this grace of faith. And againe, there is a bond on our part, wherein wee tye our ſelues to obey Christ.

Now if any of you will offer to come, and yet haue not giuen vp your ſelues to GOD in good earneſt, you receiue your own condemnation, you are diuorſed from Christ, and married to the World; and this is to receiue

the Sacrament vnworthily. The maine end of the Sacrament, is to increaſe faith, and ſaluation is ours by faith; therefore wee ſhould come with boldneſſe, and lay hold vpon the promiſes of it.

Gods free promiſe ſhould incourage vs to come with boldneſſe.

We ſhould doe in this caſe as *Ioab* did, lay hold vpon the hornes of the Altar; that is, take hold vpon CHRIST, and remember that ſure word of promiſe, *To vs a Sonne is giuen, to vs a Child is borne.* And, *Let whoſoeuer will, come and take of the waters of life freely.* Goe thorow the whole Booke of GOD, all the promiſes therein are as ſo many grounds for faith to build vpon; it is impoſſible that *God* ſhould ſlay you, if you come and lay hold of the hornes of the Altar. If you will take Chriſt, and receiue theſe promiſes, and reſt on them, it is impoſſible but that *God* ſhould performe them, he hath bound himſelfe to performe what he hath ſaid, in 1 *Ioh.* 1. 9. *If we acknowledge our ſinnes, he is faithfull and iuſt to forgiue them:* As if he were vniuſt and vnfaithfull if he ſhould not doe it. His Oath is paſſed, hee hath added an Oath to his promiſe, that by 2. immutable witneſſes it ſhould ſtand firme.

1 Ioh 1. 9.

We ſhould doe in this caſe as *Iacob* did, after he had once a promiſe from GOD, when he meetes his brother *Eſau*, *Lord*, (ſaith hee) *Thou haſt promiſed to doe me good, therefore deliuer me from the hand of my brother.* So, when we haue a promiſe, and GOD hath ſaid, Hee that will take CHRIST ſhall be ſaued, and

CHRIST

CHRIST is freely giuen, and the pardon is generall, therefore what ſhould hinder vs? Vrge GOD vpon his promiſe, wraſtle with GOD, as *Iacob* did, and let him not goe without a bleſſing; *wraſtling* implyes reſiſting, it is a ſigne GOD reſiſted him for a time: ſo, it may be, GOD will deny thee a great while, yet continue thou to ſeeke him, let him not goe, he cannot deny thee in the end, thou ſhalt haue the bleſſing at the laſt: we ſhould learne thus to importune GOD; tell him, *Lord*, I haue a ſure promiſe, and thou haſt made the pardon generall, and I am ſure I come within the number of that Comiſſion: *Goe and preach the Goſpell to euery creature*, goe and tell euery man vnder heauen, that *Chriſt* is offered to him, he is freely giuen to him by GOD the Father, and there is nothing required of you, but that you marry him, nothing but to accept of him; here is a word ſure enough, if there were nothing elſe but this. Therfore learne to doe in this as the Woman of *Canaan* did, though *Chriſt* denyed her, yet ſhe would not giue ouer: for ſhe had this ground to build vpon, that he was *Ieſus*, he was *the Sonne of Dauid*, he was merciſull, and ſhee had exceeding great neede of him, and therefore ſhe would not giue ouer; ſo, I ſay, hauing this ground for your faith, goe to GOD with boldneſſe, and neuer giue ouer; it is impoſſible (if you ſeeke him in good earneſt, with all your heart) but that he ſhould receiue you.

It

It is true indeed, hee giues to ſome ſooner then he doth to others; with ſome he deales as he did with the Woman of *Canan*; to ſome he giues an anſwer quickly, ſome againe hee defers longer, and he will put vs to the tryall. CHRIST dealeth differently with his children, he doth with vs ſometimes as the vniuſt Iudge, he turnes the deafe eare to vs, or like the man that was in bed with his children, and was vnwilling to riſe; but what ſaith the Text? *Luk.* 11. 6. though he would not doe it for him as a friend, yet his importunity makes him riſe and lend him: ſo thou thinkſt (it may be) GOD is not thy friend, yet by thy importunity he will riſe at the laſt; therefore, though thou finde GOD to be as an enemy, though he be neuer ſo backward to riſe, yet giue not ouer, I can aſſure thee, as certainely as there is any truth in the Booke of GOD, thou ſhalt be heard in the end, *Heauen and Earth ſhall paſſe away before this ſure Word* ſhall periſh. It is *Gods* manner to put men to the tryall, and it is his wiſdome ſo to doe, otherwiſe, he would haue many that would be forward at the firſt, that would fall off in the end.

Luk. 11. 6. 8.

It was *Naomies* wiſdome to bid her Daughter *Ruth* goe backe to her kindred, but ſhee would not, ſhe ſtood it out: *I will goe* (ſaith ſhe) *where thou goeſt, and nothing but death ſhall part betweene me and thee.* When *Naomi* ſaw that ſhe was ſtedfaſtly minded, ſhe tooke her along

along with her. So, if GOD ſhould receiue men at the firſt, many men would come in, and take hold vpon *Chriſt*, and make a profeſſion of his Name, but they would not hold out to the end with him: But when CHRIST ſhall tell them, I haue not ſo much as a place to lay my head in, if thou wilt haue me, thou muſt deny thy ſelfe, and take vp thy Croſſe, and thou ſhalt finde a great deale of trouble, and ſuffer perſecution; If a man now, notwithſtanding this, will not be beaten off from *Chriſt*, but, though *Chriſt* turne the deafe eare to him for the preſent, and preſent to him all manner of difficulties, yet if he will, notwithſtanding all this, be conſtant ſtill in importuning *God* to haue CHRIST, when GOD ſhall ſee that his mind is thus ſet, he will take him along with him, hee will be thine, and thou ſhalt be his, his people ſhall be thy people: this is it that knits the knot betweene you: *My Beloued is mine, and I am his*; his Word is paſſed for it, he hath promiſed his conſent, now if we will giue ours, the match is made.

If it were doubtfull whether wee ſhould haue his conſent, it were another caſe; but we haue a ſure Word for it, wee ſhould learne therefore to importune him.

Now when we haue done this, when wee are come with this boldneſſe, and haue laid hold vpon CHRIST, then let vs looke to the priuiledges, then let vs take the pardon of our ſinnes, adoption, and reconciliation, and all things

things elſe, only remember that condition of after-obedience, that though wee may come freely, and come with this boldneſſe, and though nothing be required, but that we take this Sonne of God that is offered, yet, I ſay, there is a condition of after-obedience, wee muſt reſolue to ſerue him, and to loue him with all our heart, we muſt reſolue to doe that that *Ruth* promiſeth to *Naomi*, to liue with him, and to be with him, and that his people ſhall be our people, &c.

Obiect But you will ſay, I am willing to doe this, to part from my luſts, and to be to Christ alone, but I am not able, my luſts are ſtrong and preualent.

Anſ. Chriſt requireth but a willingneſſe to mortifie our luſts. To this I anſwer, If thou bee but willing, *Chriſt* deſires no more: I would but aske thee this, Suppoſe that thou wert able to ouercome thoſe luſts; take a man that is ſtrongly giuen to good-fellowſhip, (as they call it) to company-keeping, that is giuen to fornication, to ſwearing, or whatſoeuer the ſinne bee, take any preualent luſt that is in any man that now heareth me, I would aske him this Queſtion; Put the caſe thou wert able to get the victory ouer thy luſt, wouldſt thou be content to part with it, and to take Christ? If thou ſayeſt, No, I had rather enioy the ſweetneſſe of my luſts ſtill, Art thou not now worthy to be condemned? But if thou anſwer, I would, vpon condition I were able to ouercome my luſts; I aſſure thee, God will make thee able,

God

God requires no more but a willingneſſe to come, and take Christ, the other is *Gods* worke.

I, but I haue tryed, and haue not found it ſo. *Obiect.*

I anſwer, it cannot be, thou haſt not yet ſolued to part with thy luſts, thou haſt not yet ſet downe this peremptory concluſion in thy ſelfe, that thou wilt forſake euery thing that you may haue Christ: If any man ſay he is will ing to take Christ, and to part with the ſweetneſſe, and the pleaſantneſſe, and the profitableneſſe that his luſt brings to him, if he could get the victory, if hee were freed from the ſollicitations of them: Let me tell thee, thou muſt firſt reſolue to take *Chriſt* vpon his owne conditions, and for the other, God hath promiſed to doe that himſelfe: 1. *Cor.* 1. 8. 9. *God will confirme you, and keepe you blameleſſe; for he is faithfull that hath called you to the fellowſhip of his Sonne.* As if hee ſhould haue ſaid, Doe you thinke that God will call men to Christ, that he will beſeech men to take his Sonne, will he call you to the fellowſhip of his Sonne, and will hee not keepe you blameles? he hath promiſed it, and ſworn it, if he ſhould not doe it, hee ſhould be vnfaithfull; when God calleth you to come vnto *Chriſt*, he promiſeth that the vertue of *Chriſts* death ſhall kill ſinne in you, and that the vertue of Chriſts Reſurrection ſhall raiſe you vp to newneſſe of life; God hath promiſed that *Anſw.* 1 Cor. 1. 8. 9. ch v v

that he will giue the *Holy Ghoſt*: for he neuer giues his Sonne to any, but he giues them the Spirit of his Sonne too. Now, *Hee that hath called you is faithfull, and he will doe it.* So that I ſay, if thou wilt come in, (that is) if thou wilt accept of CHRIST vpon his conditions, it is certaine GOD will receiue thee; and if thou find thy ſelfe troubled with the violence of any luſt, or of any temptation, preſſe vpon GOD, vrge him with his Word and promiſe, that he would aſſiſt thee by his own ſtrength, that he would enable thee to ouercome, that he would giue thee the Spirit of his Sonne, and reſolue as *Iob, Though he kill me, yet will I truſt in him:* for I haue a ſure promiſe, *Heauen and Earth ſhall paſſe, but not one tittle of his ſure Word ſhall paſſe till it be fulfilled.*

Two things in laying hold on the promiſes.

Now becauſe this is a point of much moment, this laying hold vpon the promiſes, and becauſe it is a thing that is not eaſily done, therefore I will ſhew you theſe two things.

The firſt is this, that the vnderſtanding muſt be rightly informed, what ground a man hath to doe it; when a man comes to beleeue the forgiueneſſe of his ſinnes, let him not thinke, I haue a perſwaſion that my ſinnes are forgiuen, therefore they are forgiuen, but a man muſt labour to ſee the ground of it: for, a thing is not true becauſe wee are perſwaded it is ſo; but the thing is firſt true, and then we beleeue it: GOD hath firſt offered forgiueneſſe of ſinnes to you, and then you looke vpon

on his Word, and ſo beleeue it; But, I ſay, when a man is perſwaded in a confuſed manner, without any iuſt ground, without a cleere knowledge of the progreſſe of faith, how it goeth along, this is not right, this keepeth many from aſſurance, becauſe they are not cleerely inſtructed in it: For, to the end that faith may take hold of the promiſe, that it may be ſure to vs, we muſt conceiue of the right method, and that ſtands in theſe foure things.

4. Things in the vnderſtanding.

First, we muſt ſee our owne condition, we muſt be ſicke before we can ſeeke to the Phyſician, we muſt ſee our ſelues to be condemned men, that there is nothing in vs to helpe our ſelues; wee muſt be broken in heart in ſome meaſure, wee muſt ſee our ſelues to bee children of wrath, and then we will come and ſeeke for a remedy; and that is, 1.

By looking into the Booke of GOD, (and that is the ſecond thing) and there I finde all the promiſes, CHRIST is there cleerely offered, onely with this condition required, that I muſt obey him, and ſerue him, and loue him; ſo that that is the ſecond thing, CHRIST is offered in the Scriptures to euery one, and if you haue him, you ſhall haue a pardon of your ſinnes with him; onely he is offered with condition of obedience: Well, when you ſee this cleerely, now you come to conſider it, you begin to ponder this Word, whether it be ſo or no, a man begins to thinke, Is this a ſure promiſe? and then he ſees, that looke what 2.

certainety

certainety there is of the Scriptures in generall, there is the ſame certainety in theſe particular promiſes: ſo that with the ſame faith that a man is to beleeue the Word of GOD, with the ſame faith he is to beleeue this offer of CHRIST.

Queſt. I, but is it ſure *to me?*

Then a man lookes to the generality of the promiſe, that it is offered to all, none excepted, and therefore, ſaith hee, it is offered to *me.*

But will *Chriſt* doe to me as hee hath promiſed, is he powerfull and willing to doe it? Then a man lookes into the Word, and finds that he is Almighty, that he is able to make him the Sonne of *God*, that whatſoeuer *Chriſt* hath by nature, he ſhall haue it by matching with him: Indeede *Chriſt* hath it immediately as he is the Sonne of GOD, but wee haue it mediately, as the Wife hath the riches of her Husband. If a Woman marry the Kings Sonne, ſhe hath the ſame priuiledges, and the ſame inheritance that he hath: ſo, whatſoeuer CHRIST hath becomes ours: *Paul*, and *Apollo*, and all are CHRIST'S, the World is CHRIST'S, and all things preſent and to come are CHRIST'S, and they are all made ours. Now when this is well pondered, and we finde that wee haue a ſure Word to confirme this,

3. Then, in the third place, we come and take him, and this no man will doe indeed, till he haue

haue well conſidered, as the ſaying is of marriage, that it is a beſtowing of ones ſelfe vpon ſuch a one, ſo it is in this; euery one therefore ſhould conſider before-hand, what it is to beſtow himſelfe vpon CHRIST, and when this is done, that we haue made the match, and beſtowed our ſelues vpon CHRIST, then,

In the next place, we come to ſee what we ſhall haue by him, and then we come to make vſe of all that CHRIST brings with him, reconciliation, and pardon of ſinne, and all things elſe that he hath, I haue with him, I am the ſonne of *God*, and I ſhall be ſanctified; (for together with him I haue his Spirit,) all my prayers ſhall be heard, all the promiſes in the Booke of GOD are mine; for *In him they are all Yea and Amen:* as all the World is his, ſo it is all the wealth of a Chriſtian after he hath taken CHRIST. Now when this is diſtinctly propounded to vs, and wee conceiue it aright, it makes the way much more eaſie to vs; but when we goe on in a confuſed manner, becauſe the Goſpell is not cleerely vnderſtood by vs, hence it is that wee labour much, and yet the thing is not done: therefore, my beloued, if you haue a perſwaſion of the forgiueneſſe of your ſinnes, if it bee but a meere perſwaſion, it will alter exceedingly, it will goe and come in the time of temptation; but when you haue a ſure Word, when you haue built your ſelues vpon the Scriptures, it is not dependant vpon your perſwaſion, but it 4.

is the Word that you reſt vpon: For fancie, and opinion, and perſwaſion, it will grow ſometimes longer, and ſometimes ſhorter, as the ſhaddow doth, whereas the body of the thing is the ſame; but when your eye is vpon the Word, when you reſt vpon that, then your perſwaſion will continue the ſame as the Word continues. Indeed, your comfort may be ſometimes more, ſometimes leſſe; but when it is pitched vpon the ſure Word, that is it that will bring you comfort in the working of it, to obſerue the method and degrees of it. Indeed, my beloued, it is a point of another nature to beleeue then the world thinks of; therefore examine, and recall, and vnderſtand this Doctrine that we haue now taught you diſtinctly, it will be worth all your labour; for the preſent you ſhall haue a good conſcience, and the aſſurance of *Gods* fauour, and when death comes, the right vnderſtanding of it will be worth all the world beſides.

It is ſaid of the ſecond ground, that they fell away, becauſe *they had no roote in themſelues*: they had ſome root, but their faith was pitched vpon a generall Doctrine, vpon a generall perſwaſion, that hath a kinde of roote, but it hath no roote in it ſelfe: ſo many Chriſtians goe farre, and they doe much, but they haue no roote in themſelues, that is, they doe not vnderſtand, diſtinctly, and throughly, the grounds vpon which their faith is built, they ſee not a ſure ground for it in the Word of

God,

God, they know not how faith is built vpon the ſure corner ſtone; for Christ is that ſure corner ſtone, he that is built vpon him ſhall neuer be aſhamed; wee ſhould learne therefore not to giue ouer till wee be rooted and grounded. If a man ſhould aske many people, What is the reaſon that you are perſwaded that your ſinnes are forgiuen? (for you ought to build that vpon an infallible ground) If it be no more but becauſe you are perſwaded, it is nothing; but if you can ſay, My ſinnes are forgiuen, becauſe I haue *Chriſt*, and *he that hath the Sonne hath life*, I haue the ſure Word of *God* for it, *God* cannot lye, he is Truth it ſelfe that hath ſaid it, and he hath offered Christ to euery creature vnder Heauen; then is the ground good, thou maiſt take him boldly, being within that number.

So much for this time.

FINIS.

OF FAITH.

The fourth Sermon.

ROM. 1. 17.

For by it the righteousnesse of God is reuealed from Faith to Faith: As it is written, The iust shall liue by Faith.



THe next thing to bee done is this, to draw the will to take the promises; for, though the vnderstanding rightly apprehend all that is deliuered in the Word, yet except the will bee bowed, except we incline, and be willing to embrace these offers, and willingly take *Christ* vpon these conditions, the thing is not done; for, I say, iustifying faith is as well in the will as in the vnderstanding: for that which I de-

liuer now, is built vpon that which I deliuered before; and I speake chiefly to those that vnderstand the premises, or else you will not fully vnderstand that we are now about.

But seeing that the will hath a part in faith as well as the vnderstanding, the second thing is to draw the will: But how is that done? This is the worke of *God*, hee onely hath the soueraignety ouer the will and affections of a man, it is the great prerogatiue of God, when a businesse is to be done with the will and affections, God must perswade it, as in *Noah's* speech, *God perswade* Iapheth *to dwell in the Tents of* Sem: As if he should say, I may perswade in vaine, except God put to his hand to the worke: So it is the property of the Spirit to conuince; as *Ioh. 16. The Spirit shall conuince the World of sinne and righteousnesse.* That is, he shall shew men their sinnes, and their neede, and withall conuince them, and perswade them to take *Christs* righteousnes. Thus I say, it is God that draweth the will, it is he that puts a strong instinct into the heart of man, it is he that must worke on the heart, as in *Ioh. 6. 44. None can come to me except the Father draw him.* How shall that be done? If God doth once draw a man, hee will haue no rest till he haue *Christ*, hee will not bee at quiet till he haue gotten him: compare that place, *None come to me except the Father draw him*, with that *Cant. 2. 3. Draw vs, and we will runne after thee*, it is not such drawing as when a man

Ioh. 16.

Ioh. 6 44.

Cant. 2. 3.

a man is drawne by force, but it is a drawing which is done by changing the will and affections, when God alters the bent of the mind, when God iuſtifies a man, hee will affect a mans heart ſo, that hee ſhall bee ſo affected with Chriſt, as that he ſhall haue no reſt till he haue him; when he doth ſee his neede of him, he ſhall not giue ouer, till he be aſſured that he is reconciled to him: *Draw vs, and we will runne after thee:* It is ſuch a drawing as is called the teaching of God: *Iob.6.45. Ye ſhall be taught of God:* that is, when God comes to teach a thing, he boweth the will and affections to doe it. Wee heeretofore exemplified this by the ſimilitude of the Ant, and the Bee, and other creatures, they are ſaid to be taught of God, when God puts a ſtrong inſtinct into them to doe ſuch and ſuch a thing, he teacheth them to doe this and this: So God teacheth men to come to Chriſt, that is, he puts a ſtrong inclination into their hearts, and when that is there once, they can haue no reſt; as the Iron cannot reſt till it come to the Loadſtone, and as the ſtone cannot reſt till it come to the center, ſo the heart of man, when God draweth it, when hee hath changed the will, then hee findes ſuch a diſpoſition in him as was in the Spouſe, *Cant* 2. She ſought him whom her ſoule loued, ſhe ſought him by night, and by day, ſhe ſought him in the ſtreet, and among the Watchmen, and neuer reſted vntill ſhee had found him: So when God hath drawne

a mans heart, when hee hath inclined a mans will to embrace *Christ*, hee is neuer ſatisfied vntill he haue found him.

But, you will ſay, God doth this by meanes, he vſeth Arguments to draw the will.

It is true, The Queſtion therefore is, How God doth this: we will propound 3. meanes by which God doth vſually doe it.

The will drawne by 3. meanes.

Firſt, the will is drawne, by being perſwaded what the miſerable condition of a man is that is not yet come to Christ, that hath not yet taken him, that hath not gotten the pardon and forgiueneſſe of his ſinnes, that hath not got aſſurance that *Chriſt* hath receiued him to mercy.

The ſecond thing is, the good that he ſhall get by it.

The third thing is, that he ſhall not loſe his labour if he doe attempt it.

1. Meanes.

The firſt thing, I ſay, that drawes vs to Christ, is to conſider how miſerable wee are without him, if men were perſwaded of this, they would more ſeeke him. It is true, if a man could liue alone he would not come to him: take Rebels, & Pyrates, if they were able to maintaine themſelues abroad, if they could be as happy in rebellion as in receiuing mercie, they would neuer come in: So it is in this caſe, If we be brought to this exigent, that we ſee wee cannot hold out any longer, we are not ſtronger then he, as the Apoſtle

1 Cor. 10.

ſaith, 1 *Cor.* 10. *Are we ſtronger then he?* when a man

a man is perſwaded of that, when a man ſeeth this neceſſity is laid vpon him, or elſe he periſheth, then he will come in: So take a ſeruant or a ſonne, if he be able to liue from his Father, or Maſters houſe, perhaps he will run at ryot ſtill; but when he ſeeth he cannot haue ſo much as huskes, hee can haue nothing to ſuſtaine him, that is it that will bring him home: So take a Wife, a Spouſe, if one come to wooe her, if ſhe be able to liue without him, it may be ſhe will refuſe him, but if the caſe be ſo that ſhe cannot ſubſiſt, but the Creditors will come vpon her, ſhe muſt needs haue a Husband to protect her, to be a barre and a couering vnto her, now ſhe ſeeth a neceſſity of it: Therefore we ſay the Law driues men vnto CHRIST, and the Law doth it by ſhewing a man his ſinne, and the curſe due to it, by ſhewing a man his vileneſſe, and if this will not doe it, then it ſhewes him the curſe; when a man ſees the miſery that the Law brings vpon him, and pronounceth againſt him, that he is condemned, that perſwades him: Therefore the Law drawes a man, and the ſence of his miſery, ſhewing him that hee is out of CHRIST, this drawes him to conſider that GOD is his enemy, that all the creatures are his enemies,: for if GOD bee thine enemy, then needes muſt all the creatures be ſo, becauſe they turne with him to and fro, as an Armie turnes at the becke of the Generall. Now to haue GOD and the creatures to bee a

mans

mans enemy, to haue euery thing to worke together for a mans hurt; prosperity slaies him, and aduersity is not a Plaster or Medicine, but a poyson to him, euery thing ioynes for his hurt; the Word, which is the sauour of life to others, is the sauour of death to him; the Sacraments, which are a meanes to conuey grace and assurance to others, it is a meanes to conuey Satan to his heart, it increaseth his condemnation and his iudgement, when the wrath of God abides vpon a man; that is, it shall be vpon him for eternity hereafter: for he that hath not the Sonne, hath not life, *Iob.* 3. *vlt.* when a man seriously considers all this, when he seeth what case he is in, that he cannot liue without Christ, this will be one thing that boweth and inclineth the will to come in and take Christ: but this is not all.

2. Meanes. But in the second place, a man will know what good he shall haue by such a Husband; and indeed, if this were all, hee could neuer marry out of loue, and if he doe not, it can be no match: Therefore we must finde some good, some excellencie in Christ; and this is the second thing that drawes the will, If we take him, we shall haue all his wealth, and all his honour, all the ioy and pleasure he can afford, we shall haue all his wealth; that is, goe to the whole Vniuerse, and see what there is profitable or comfortable to the sons of men, and all that is ours, whether it be *Paul*, or *Apollo*, or *Cephas*, or the world, or life, or death,

death, or things preſent, or things to come, all is yours, you are Chriſts, and Chriſt is Gods, all this is yours. As for the things of the world, if we take him once, we haue all theſe: would not a man deſire all theſe, Is not this a ſtrong argument to moue a man to take *Chriſt*, that all the Angels in Heauen, all the excellent Miniſters on the Earth, (that are next to Angels) they are all his ſeruants; God hath beſtowed theſe gifts for his ſake, they are ſet aworke for the furthering of his ſaluation: and the Angels, you know, are miniſtring Spirits, ſent forth for the good of the Elect; for the World, as the Apoſtle ſaith, that is, whatſoeuer is in the World, all the good and all the euill in the world, euen that euill doth him ſeruice, the afflictions, and perſecutions, and ſtormes, driue him to his hauen, aſwell as faire gales; euery thing ſcoures him, doth him ſome good or other, all in the world is his, both life and death; that is, whatſoeuer belongs to this life or another, all is for his ſeruice; & not that only, but when death comes, that a man thinks is the greateſt enemy; that there is no good in death, yet that doth him good, it heales our ſins, it is a meanes of happines; in a word, when the Apoſtle could ſay no more, things preſent, or things to come; for a man ſhould looke to both: as heauen will not content him without the things of this life, ſo the things of this life will not content him without Heauen; but when there is both, the minde is ſatisfied.

Now

Now when a man conſiders what wealth he hath by *Chriſt*, and againe, that he ſhall haue all his honour; now looke what honour *Chriſt* hath, the ſame he hath by matching with him; hauing him wee haue all things: If a man could enter into a ſerious conſideration of this, to thinke that he is a King, that he is an heyre of all things, that all the promiſes doe belong to him; doe but thinke with your ſelues, if any of you ſhould be raiſed from a meane ordinary condition, to bee made an earthly Prince, how would you bee affected with it? would it not put other thoughts into you? Why ſhould you not beleeue ſpirituall priuiledges to be as reall? Why ſhould you not reioyce more in them? they are more durable, they are more excellent, they haue all in them the other haue: Indeede they are things that are not ſeene with the eye, they are ſpirituall, they are things that are enioyed and reſerued for afterward, but yet there is much for the preſent: Learne to conſider this, and it would draw and moue you; but becauſe theſe things are looked on with a generall eye, as matters of fancy and ſpeculation, they are looked on as things that are rather talked of, we ſee no ſuch thing, we haue no feeling of them, therefore wee doe not affect them: but we ſhould labour to beleeue this: The Scripture often mentions and repeates this, Yee are a Royall Prieſthood, Heyres with CHRIST. Labour to come to this disjunction,

on, if theſe things be not ſo, why doe you beleeue them at all? if they be ſo, why doe you not reioyce in them, proportionable to theſe priuiledges? And ſo for Joy; at his right hand there are Joyes and pleaſures for euermore. And as it is ſo for eternity, ſo the neerer wee draw to him in this life, the more pleaſure we haue; for he is the *God* of all comfort, the neerer we are to him, the more comfort, all the wayes of wiſdome are wayes of pleaſure, becauſe they leade neerer to GOD who is the cauſe of all comfort, So that is the ſecond thing to conſider, the good you ſhall haue by CHRIST when once you ſee how miſerable you are without him, and that you ſhall gaine ſo much by him.

Now in the third place, there is one thing remaining, How ſhall I haue him? I may attempt it, and goe without him, I may ſeeke, and be denyed: and therefore, in the third place, you ſhall be ſure to obtaine; that is a great meanes to encourage vs to come vnto him, when you ſee you ſhall not faile, there is nothing can hinder on your part, as you haue heard of in the precedent condition; there is required but an earneſt hunger and thirſt after him, he iuſtifies the vngodly, and therefore nothing can hinder on your parts: and therefore if any thing hinder it, it muſt be on GODS part. Now what is there on GODS part that hinders? He hath promiſed, and bound himſelfe, and he will not goe from his Word, 3. Meanes.

Word, he will not deny himſelfe: and therefore when there is no hinderance on neither part, then why doe you not beleeue? If you will conſider *Chriſt*, and ſee how he deſcribes himſelfe in the Word, if you looke vnto all thoſe arguments that are propounded vnto vs therein, to perſwade vs, you will make no queſtion, but if you are willing to come, you are ſure to receiue him, you ſhall haue remiſſion of all your ſinnes: If you conſider, firſt thoſe ſpeeches in *Ezekiel*, *I deſire not the death of a ſinner:* and *Why will ye dye, O ye houſe of Iſrael?* ſuch expoſtulations are very frequent; *Oh that my people would returne:* and *How often would I haue gathered you, as the Henne gathereth her Chickens*: I ſay, theſe are the ſpeeches of GOD, and GOD ſpeakes as he meanes; you ſhall finde by the manner, and the faſhion, and the figure of the ſpeeches, that GOD deſires it earneſtly: *Why will ye dye, O ye houſe of Iſrael?* by way of interrogations: and, *Oh that my people would* doe thus and thus: Euen this GOD deſires, that a ſinner would returne. There is no action that *God* doth, but he doth it willingly, that he forgiues ſinners, that hee receiues thoſe men that will come home vnto him. You ſee in the Father of the Prodigall, that doth expreſſe the diſpoſition of GOD, hee runnes to meete his Sonne, hee was the forwarder of the two, hee fals vpon him, and kiſſeth him, hee could not expreſſe his ioy for his comming home: ſuch is the diſpoſition

Arguments to perſwade vs of Chriſts willingneſſe to receiue ſinners.

1. By expreſſions in Scripture.

on of GOD: *I take no delight, as I liue*, saith the LORD, *in the death of a sinner*: but rather that he should liue. And therefore when GOD saith it, wee haue a surer Word, you should better thinke of it, vndoubtedly hee will receiue you to mercie.

2. By Christs practice when he was on Earth.

Againe, consider how *Christ* did in the daies of his flesh, how he behaued himself then, was he not exceeding gentle to all that came vnto him, exceeding compassionate and pittifull, ready to heale euery one, ready to doe any thing that was requested of him, that he denyed not any that was importunate with him: do you thinke that he hath put off that disposition; is he not the same still? as it is in the *Hebrewes*, Is he not a mercifull High Priest still? and that the bowels of compassion in him melt ouer a straying sinner, and is ready to receiue him, his bowels yearne within him, and therfore doubt not but the *Lord* will receiue you.

3. Else Christs blood were shed in vaine.

Againe, of necessity hee must receiue you, or else the blood of CHRIST were in vaine, his Crosse and death were of none effect: What now can make the death of CHRIST to be of none effect, but when it is not regarded, when his blood is trampled vnder feete and despised of men, when it doth no good, when it is not improued for the purpose it was shed for? Doe you thinke that GOD sent his onely Sonne from Heauen, to dye a cursed death, and would hee haue his blood shed in vaine? Now except hee should

receiue

receiue poore ſinners when they come, the death of CHRIST ſhould be of none effect: And therefore it cannot be but GOD muſt be ready to receiue them. So that there is no difficulty in him, all the difficulty is in our ſelues, we are not willing to come.

4. By the example of others pardoned.

Againe, if we conſider what he hath done for others, how many hee hath receiued to mercie, when one ſees ſuch Rebels receiued to mercie, and conſiders with himſelfe, and thinkes how he gaue pardon to *Manaſſes* of his ſinnes, which were crying ſinnes, and of an extraordinary nature, ſinnes that were of long continuance; he forgaue *Mary Magdalens* ſinnes, he forgaue theſe greater ſinners, and why ſhould he not forgiue me? If one ſhould come to a Phyſician, of whom he hath heard a great fame, and if he ſhould meet with hundreds by the way of his Patients, and all of them ſhould tell him he hath cured them, and healed them, it would encourage a man to go on with confidence. Or if one ſhould come to a Well of which he hath heard much, and ſhould meete with hundreds of people by the way, and all of them ſhould tell him, we haue beene at the Well, and it hath cured vs, and made vs whole, this would encourage a man to goe with confidence, becauſe of the multitude that haue tryed the experience of it: ſo we ſhould runne to CHRIST; when ſo many thouſands haue beene forgiuen, why ſhould not theſe perſwade vs that he is ready to forgiue

giue vs, as *Paul* ſaith, he hath ſhewed mercy to me, that others might beleeue in GOD, I am an example for them to truſt in *God*: therefore when we ſee he hath forgiuen others ſo many and ſo great ſins, why ſhould we doubt?

Againe, if CHRIST ſhould not be ready to receiue vs, no fleſh ſhould be ſaued, nor there is no man that would feare him, or heare him; *Pſal.* 130. 3. there the ſame argument is vſed; *If thou, Lord, ſhouldſt marke iniquity, who ſhould ſtand? but there is mercy with thee that thou maiſt be feared.* That is, if GOD ſhould not be pittifull to mankinde, and ready to receiue them, notwithſtanding their manifold failings, and infirmities, and rebellions they are ſubiect vnto, no fleſh ſhould be ſaued, but all the world ſhould periſh.

5. Elſe no fleſh ſhould be ſaued.

Againe, not ſo onely, but GOD himſelfe ſhould not be worſhipped, men would not regard him, men would not ſerue him: Therefore, I ſay, of neceſſity GOD muſt haue mercy vpon men, that they may feare him, and ſerue him, and that men may be willing to ſerue.

Take a hard Maſter, a cruell King, a man that ſhuts out men, and excludes them that haue no hope, there is none that will ſerue ſuch a man, there is no man that will come in to him; but there is mercy with the *Lord* that he may be feared and worſhipped, and men may come in and worſhip him: and therefore doubt not but *Chriſt* is willing to receiue you.

If all this will not perſwade you, yet in *Eſay*

6. By the infiniteneſſe of Gods mercy.

55. there is one thing more, if it will not enter into your thoughts; If you thinke your condition be ſuch, if you thinke your ſinnes ſo circumſtantiated, as I may ſay, that they are committed in ſuch a manner, that you thinke, though others haue beene forgiuen, yet you cannot, it paſſeth your thoughts, you know not how to imagine it; yet know, his mercie is aboue all: a man muſt hold that concluſion ſtill.

And if this alone will not perſwade me, yet when all this is put together, when I ſee the miſery of a man without CHRIST, when I ſee I ſhall be happy with him, when I ſee it is of neceſſity, and if I come I ſhall certainely be receiued, he cannot refuſe me, all this will helpe to perſwade a man; this you ſhould learne to preſſe vpon your own hearts, wee that are the Miniſters of CHRIST are bound to doe it: and therefore he hath ſent vs out to compell men to come in, that his Houſe may be full: therefore he commands them to goe vnto the high-way, and vnto the hedges, and compell men to come in. (And what is that?) That is, be ſo importunate with them, promiſe them, threaten them, command them in the Name of *Chriſt* to conſent and come in, GOD would faine haue his Houſe filled, he hath killed his fatlings, hee would not haue his Table ready, and haue no gueſts; he would haue his Houſe filled, that his Table might not be prepared in vaine; and that

that it may not be in vaine, we are to inuite you to this marriage, we are to inuite you to these fatlings, to this Wine and Milke; it is a banquet, and a banquet you know what it is; In a banquet there is as much as will cheere the body, a concourse of all pleasant things; Such things are in *Christ*, there is spirituall comfort, a concourse, a heape of all spirituall ioy and comfort, of all precious things you can finde; and if you will come and taste, you shall haue all his Jewels, all his Graces, to beautifie and to adorne you withall: let this perswade you to come in.

Obiect But some may obiect, If I come in, I must lose my right eye, or my right hand, I must part with my lusts, which are as deare to me as these members.

Ans. I will be briefe for t' is point, because I will finish the Text at this time, and will answer it euen as CHRIST doth, *Matth.* 5. It is true, we must doe so, but then remember we shall haue heauen for our labour: if Heauen be not worthy losing of a right eye, or a right hand, keepe thine eye still, if thou wilt needs keepe it, but thou shalt be sure to goe to hell: There needs no other answer, doe but seriously consider of this; If I will, I may keepe this lust, this fleshly desire, but certainely that will leade me to hell. Let that answer serue for this.

2 Obiect. But it may bee further obiected, If I doe thus, I must deny my selfe, and this is

a difficult thing for a man to offer violence to himselfe, to crosse himselfe in all his desires, a man is able to doe much, he may be willing to take great paines, and to suffer much, but to crosse himselfe still of his most inward desires that he hath, those that are most rooted in the soule, that sticke neere and close vnto him, this is difficult.

Ans. By denying our selues, we enioy our selues better.

I answer, CHRIST is worthy of all these, thou shalt prouide better for thy selfe by doing this, there is another life in the regenerate part, and it perfects that, though you destroy the flesh, and offer violence vnto that, yet there is the inward man that is growing vp daily, though the outward man faile: It is true, violence must be offered to the flesh, you must be content to part with pleasures, and the outward man in that sense must suffer somewhat, but remember what you gaine, there is the inward man that so much the more prouides for it selfe, and if you will not then deny your selfe, you deny not your disease that will slay you. If a man haue a disease that cries hard to him to haue such and such things giuen it, it is wisdome for him to deny it, because he nourisheth that that would destroy him: so herein himselfe is his disease, and to giue to that, is his destruction: so that that which you call your selfe is your disease, and when you feed your selfe, you feed your disease: and therfore euery one is to bee ruled by the Physicians aduice, who teacheth to doe

doe othewiſe, CHRIST teacheth vs another way, which is for our health and ſafety: I cannot ſtand to preſſe that.

But I ſhall endure perſecution, and loſſe of friends; nay, perhaps loſſe of life. *Obiect.*

I, but thou ſhalt receiue an hundred fold, thou ſhalt haue no loſſe by that bargaine, thou ſhalt finde *Chriſt* worth all that thou giueſt him. More I ſhould adde, but I come to the laſt point. *Anſ.*

The righteouſneſſe of CHRIST is reuealed from faith to faith.

The firſt poynt yee haue heard; that,

Righteouſneſſe is reuealed and offered in the Goſpell to as many as will take it. As alſo, *Doct.* 1.

The ſecond, That it is by faith by which we are made to partake of this righteouſneſſe, it is reuealed from faith to faith; that is, it is ſo reuealed as that it is taken by faith. *Doct.* 2.

The third point, that we are now to handle, is this, that,

Faith admits degrees, and wee ought euery Chriſtian to grow from degree to degree. *Doct.* 3. Faith admits degrees.

In this propoſition faith admits of degrees, and that we ought to grow from one degree to another, I finde two parts:

Firſt, that there are degrees of faith. Two parts in the Doctrine.

Secondly, that we ought to grow from degree to degree.

For the firſt, that I may run through them as briefely as I can, There are degrees in faith in theſe foure reſpects: as there are Faith admits of degrees in 4. reſpects.

two acts of faith, one whereby we take *Christ*, and that we call a direct act, by which we truly lay hold on him, & receiue him as our Lord and Sauiour. The second is that act of faith by which we know we haue receiued him, the reflect act which is assurance, both these receiue degrees: The first receiues degrees in three respects: the last receiues degrees, I will name but one, and so make vp the fourth.

1. In perswasion.

The first act by which we receiue and take *Christ* the *Messias* offered vnto vs, it admits this first degree, there is a great degree of perswasion that *Christ* is offered, and that is ours, that hee is giuen by GOD the Father; and though I find this proposed in the Word, that *Christ* is giuen to vs, yet there are degrees of the perswasion of the truth of this; and this we need not wonder at; for though it be faith, and though the perswasion be true, and good, and firme, yet notwithstanding it may admit of degrees, else any man might obiect;

Obiect

If a man be fully perswaded, what needes he more? If he be not fully perswaded, it is not faith; if he be fully perswaded, that makes it faith, and how can that admit degrees?

Ans.

I answer, it may, because there are degrees in the very perswasion, though the perswasion be good and true, yet there are degrees in it: As for example, there is such a proposition of Truth, which I am perswaded to beleeue by arguments that ouercome me, I must needes yeeld to it, and yet there are more arguments

guments and reaſons that may bee brought, that may worke a greater perſwaſion, as wee ſay, that may be more immediate to perſwade vs of that concluſion: as, a man may ſee a thing by a little glimmering light of a candle, he may ſee it certainely and firmely, but when there come more Candles or a Torch in, he may ſee more cleerely, although he ſaw it certainely before: So the promiſes of God, we may behold them, and apply them to our ſelues to be ſure and firme, and yet this may admit more degrees, when there is more light, and more arguments, when the Spirit of Adoption ſpeakes more cleerely and fully to vs, there may be a greater degree of perſwaſion: and therefore that objection, that either it is not faith if there be doubting, or if it be firme in a man, he needes no more; I ſay, it is not ſo, for faith admits degrees, there is a full perſwaſion, *Col.* 2. which intimates there is a leſſer faith then that: As, you know, a Ship may be carried with a gentle gale of wind as well as with a ſtronger gale, though it goe not ſo faſt, but it may be moued, it may be put on with a gentle wind as well as with a ſtrong gale.

So a Tree may be rooted, and rooted ſtrongly and firmely, and yet may be more rooted afterward; The phraſe of Scripture carries it ſo: *Oh ye of little faith:* there is a little faith, and therefore it implyes there is a ſtrong faith, yet the leaſt is accounted faith. So, *Lord, I beleeue,*

leeue, helpe my vnbeliefe: it was vnbeliefe, and yet it was reckoned for beliefe.

So our Sauiour ſaid to *Peter, Why doeſt thou doubt?* Certainely *Peter* beleeued, or elſe hee could not caſt himſelfe vhon the water; and yet there was doubting indeede mingled with it: And indeede, if faith were not mixt with doubting, who ſhould haue faith? Did not *Dauid* truſt GOD much? and yet his faith was mixed with doubting: ſaith he, *I ſhall periſh one day by the hand of Saul*, and yet he had faith: Therefore, I ſay, there may be faith, though we haue not ſo full a perſwaſion.

Obiect. But, you will ſay, how differs it from opinion?

Anſ. Wherein faith and opinion differ. Opinion is an aſſent to a truth, with a feare leſt the contrary may be true: it differs from opinion in the obiect: the obiect of opinion is ſomething in its owne nature vncertaine, but Faith pitcheth vpon the Word of GOD, which is in its owne nature infallible, and cannot deceiue.

Againe, opinion is a matter of ſpeculation and no more: faith is a matter of practice, but that is not all.

Opinion goeth no further, but ſtayes in a doubt, but faith proceedes to full aſſurance: And therfore it hath the denomination of full aſſent. As wee ſay of a Wall that is a little white, it is white, becauſe it tends to full whiteneſſe: and as we ſay water is hot, that

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is a little hot; ſo faith that is but in a little degree, yet it may be true, firme and ſubſtantiall.

But what is the leaſt degree of faith, the leaſt aſſent, the leaſt beliefe of the promiſes, without which it cannot bee ſaid to bee faith?

I anſwer, the leaſt degree of faith is that which brings vs to CHRIST, which makes vs willing to take him. Marke this point, for it will be of much vſe to you, when the promiſes of GOD are preached to you, and made knowne vnto you, when the arguments that moue you to come to CHRIST are declared and made manifeſt: Now if a man ſtands and knowes not whether he were beſt to take him or no, this is not faith, ſuch a man acteth nothing, hee is ſuch a one as is ſpoken of in *Iam.* 1. for that I take to be the meaning of that place; a man that knowes not whether he ſhould come to CHRIST or no, that ſtands in a doubt, and ſometimes hee will goe, and ſometimes he will not; hee is off and on, to and fro, ſuch a man hath not faith; ſuch a one CHRIST rejects: but now when there is ſo much waight as will caſt the Ballance the right way, though there be ſomething left in the other end of the Ballance; that is, though there be ſome doubting, ſome feare, yet if I ſo farre beleeue the promiſes, and the Word of GOD, as that I am willing to take CHRIST for my Husband, I am willing

ling to reſt on him, to pitch on him, to beſtow my ſelfe vpon him; this is faith, though it come not to the full degree.

As for example, if one be a ſpokeſman for a Suitor, he comes and tels the Spouſe to whom he is a Suitor, that ſuch a man is of ſuch parentage, hath ſuch honour, and ſuch wealth, and is thus qualified; now, if ſhe be but ſo farre perſwaded as that ſhe is willing to take him for her husband, that is enough to bring her to make the make the match, that perſwaſion will bring her to doe it; afterward ſhee may come to know the thing more fully, and to be better perſwaded, but that addes to the degrees: So, if there be but ſo much aſſent, ſo much firmeneſſe of perſwaſion to bring vs to CHRIST, to make vs willing to come to take him for our Sauiour and for our LORD, that is the leaſt degree of faith, and though there be doubting left, and though there bee ſome feares, yet, if there be but ſo much as will produce that, it is faith. Let mee exemplifie it in ſome other thing: Take *Heſter*, when ſhe was to come to the King, ſhe knew not what ſucceſſe ſhe ſhould haue, ſhee was fearefull, as we may ſee by the manner of going about the buſineſſe, yet, ſeeing there was ſo much as drew her to the action, ſhe comes and ſayes, If I periſh, I periſh; as if ſhe had doubted ſhe might haue periſhed, yet ſhe reſolued to doe it; this may be ſaid to be an act of faith, that put her on the worke. Take a Martyr

Martyr that comes to ſuffer, hee hath many doubts and feares, and yet if there be but ſo much perſwaſion as will produce the act in him, as that hee is moued to doe the thing, hee may properly bee ſaid to doe it out of faith.

And ſo of all other actions. The three Children, GOD can deliuer vs, if he will, (ſay they) if hee doe not, wee will not worſhip that Image that thou haſt ſet vp. There might be ſome doubting in them, and yet, becauſe there was ſo much truſt in GOD as to bring them to doe the thing, here was faith enough to make them acceptable in the ſight of GOD. So, I ſay, if there be ſo much faith as will bring vs to GOD and to CHRIST, that is the leaſt degree, other degrees there are that may be added afterwards, but this is thy comfort, if thou haue but ſo much as will produce ſuch an effect, thou maiſt be ſure that thou haſt faith.

2. In reſpect of difficulties.

Secondly, Faith admits degrees in regard of the difficulty and hardneſſe of the things that are to be beleeued.

As for example, *Martha* and *Mary* both beleeued in CHRIST when hee feaſted with them, but when *Lazarus* was dead, and had beene in the graue foure dayes, that put them to a ſtand: Now if they had beene able to beleeue this, there had beene a greater degree of faith. And that was it that magnified *Abrahams* faith, ſo that when there was ſo great

great difficulty that he must goe and offer his sonne, the sonne in whom God had promised that his seede should be blessed, who was called the sonne of the promise: Now here was a great degree of faith, because there was great difficulty.

Numb. 11. *Moses*, we see, when he came to beleeue the promise of *God*, in *Numbers* 11. that so many, euen sixe hundred thousand should be fed with flesh, and that they should be so fed a whole moneth together, it set *Moses* at a stand, he knew not what to say; Not one day, (saith he) not tenne dayes, not twenty dayes, but a whole moneth together, and sixe hundred thousand people! If all the Flockes and Heards should be killed, and all the Fishes in the Sea should be gathered together, how should this be done? This was a great thing to beleeue: and therefore God pittyed *Moses*, God seeth when things are hard to be beleeued, and pitties man; God beares with *Moses* in that case, because the thing was difficult and high; there are some things which are aboue hope, and in such cases God is willing that his people should aske him a signe, he knowes their strength; they had neede of something to confirme them. And therefore in such a case, when GOD comes in such manner, if they aske him a signe, God is willing to giue them a signe. Indeede, when men will aske a signe to tempt God: an adulterous generation askes a signe; that

that is, for tryall or temptation, not for loue of CHRIST, and to be perſwaded he is fit for them, but an adulterous generation, they did it not out of loue: but, I ſay, when eyther the thing is high, or elſe when the means of perſwaſion is weake and ſlender, As, we know, CHRIST ſaid vnto *Nathaniel*, Doeſt thou beleeue this? as if he ſhould ſay, This ſhewes thy faith is great, that for ſo ſmall a thing as this thou beleeueſt; I ſaid no more but I ſaw thee vnder the Fig-tree. And this ſhewed the weakneſſe of *Thomas* his faith, that hee would not beleeue vnleſſe hee might put his finger into the print of CHRIST's wounds, and his hand into his ſide: ſo that when a man beleeues by ſlender meanes, or when he beleeues things of a higher nature, which is more aboue hope, when there is great difficulty, in this ſenſe faith admits degrees.

Thirdly, Faith admits degrees in regard of the extent of it, when there is more things reuealed to them; and I take it, this place will carry, that the righteouſneſſe of GOD is reuealed from faith to faith; that is, the righteouſneſſe of CHRIST was reuealed in the time of the Law and the Prophets, it was reuealed obſcurely, and there was a little faith among them to beleeue, it was enough to ſaue them, but when the time drew neerer, there were greater reuelations, as we know, in the time of the Prophets, their faith was great, as

3. In regard of extent.

as there were more reuelations, ſo there was more faith: So, I ſay, it admits degrees in regard of the extent of reuelation; as the Apoſtles, when CHRIST was vpon the earth, they had a degree of faith, but when *Chriſt* aſcended, then there was more reuelations, then they grew from faith to faith, becauſe they grew from reuelation to reuelation, then the Spirit of *God* was ſent into their hearts to reueale all things, and to leade them into all truth, you know they had abundance of reuelations afterwards. So in this regard, in regard of the extent, faith receiues degrees, not becauſe the habit is increaſed, but becauſe the reuelations and obiects are more: And therefore that is the comfort of poore Chriſtians, thoſe that are yet ignorant, they may haue a true habit, and as true a grace in the heart; and though a man bee more conuerſant in Scripture, and knowes more then they, he hath more reuelations, and in that ſenſe, though he haue a greater faith then the other, yet the other hath a like precious faith with him, in regard of that grace.

So, wee ſee how faith receiues degrees in theſe three reſpects.

The reflect act of faith admits degrees.

Now, laſt of all, that faith that giues aſſurance, that pacifieth and comforteth the heart, which is nothing but a reflect act, by which we know and are perſwaded that wee haue taken CHRIST, and that our ſinnes are forgiuen, this admits of degrees of proofe.

And

And here, as the euidences of ſanctification are more, ſo is the aſſurance; as the Apoſtle ſaith, *the Spirit witneſſeth to our ſpirit*; he diſcouers good things to vs, wee had neede of the light of the Spirit, to iudge aright of the ſincerity of the graces that wee haue, we ſhall goe amiſſe elſe, we ſhall not be able, except wee haue the Spirit to helpe and aſſiſt vs, and ſo wee grow from aſſurance to aſſurance.

Now for the ſecond part, that wee muſt grow in all theſe.

Firſt, as faith admits of degrees, ſo we muſt labour to grow in all theſe degrees.

Firſt labour to grow to a more full and firme aſſent, by that meanes we ſhall draw neerer to CHRIST, and receiue him in a greater meaſure: Marke, this very act of taking CHRIST, that immediately iuſtifies, but it is fed with aſſurance in the vnderſtanding, it is that which doth increaſe, and ſtrengthen, and ſupply this action of the will in taking CHRIST. So that, the more ſtrong aſſent the minde and vnderſtanding of a man giues to thoſe truths which concerne iuſtification, deliuered in the Scripture, the ſtronger his will is in taking *Chriſt*: As in the Act of marriage, a Woman takes ſuch a one to bee her husband, but yet there are degrees in the will, one may take him with greater greedineſſe, with a more full perſwaſion that it is beſt for her, with more loue, and with more reſolution: So, the ſtronger the aſſent is that we giue

giue to the promiſes of GOD, wherein he aſſures vs of the pardon of our ſinnes, wherein CHRIST is offered freely vnto vs, the more we take CHRIST, and ſo the vnion is greater betweene vs, wee are linkt and knit together, and married, as it were, in a greater degree.

Secondly, in regard of difficulty, which is the ſecond thing wherein faith admits degrees, when we beleeue hard things, or eaſie things propounded with ſlender arguments. Labour to grow in this: for this is very profitable for you; I will giue you but theſe two inſtances.

You know what *Moſes* loſt, and what *Abraham* got; *Moſes* loſt *Canaan*, he loſt the honour of carrying in the people, he loſt the honour of concluding his worke, when hee had taken ſo much paines, and all becauſe he did not beleeue when he ſtrooke the Rocke, for want of faith. *Abraham* now, that beleeued things that were of a high, of a difficult nature, you ſee what hee got by it; for this cauſe, ſaith the LORD, I will doe thus and thus, becauſe thou haſt not ſpared thine onely Sonne, which is repeated, *Rom.* 4. *Abraham* being ſtrong in faith, gaue glory to GOD. And therefore, you ſee, *Abraham* is ſet aboue all men, he is the Father of all the faithfull, he is the head, the top of thoſe to whom GOD ſhewed mercie, he ſhewed mercie to all for *Abrahams* ſake: *Abraham*, *Iſaac*, and

and *Iacob*; *Abraham* is first, this did *Abraham* get for euer, because he beleeued in *God* in so great a matter; this you shall gaine, if you will beleeue, it will bring a great reward, yea it will not onely bring a reward, such as *Abraham* had, but it will bring increase of the same faith, *God* will reueale more to you, and giue you more of his Spirit, as he did to *Nathaniel*: Beleeuest thou? for this saith *Christ*, thou shalt see greater things then these: If we beleeue in difficult cases, GOD will make vs with facility to beleeue them another time.

Thirdly, for the multitude of reuelations, for the extent of faith, that way we should labour to be filled full of faith, as *Barnabas* is said to be full of faith; And how is that? By studying the Word much, for therein will GOD reueale this: this is it that *Paul* magnifies so much in 2 *Cor.* 12. that which he glories in, he doth not name it in his owne person, but saith, I knew a man in CHRIST had such a reuelation: he glories not in this, that he had wealth, or honour, but in the multitude of reuelations; that of all other might haue exalted *Paul*, but he was wise, he knew what he did when he was so apt to be exalted, in that it seemes there was some extraordinary excellency in it.

Lastly, labour to get full assurance, the more assurance you haue, the more loue.

Againe, you shall doe the more worke when once we are assured that our labour shall not

be in vaine in the *Lord*, as 1 *Cor.* 15. *vlt.* it will make vs abound in the workes of the *Lord*.

Againe, it ſtabliſheth a man in well doing, he ſhall neuer hold out and be conſtant till he come to haue aſſurance that he ſhall not loſe his reward. I cannot ſtand on this point: I will name the Vſes, that ſo I may not leaue the point vnfiniſhed.

Vſe 1. To comfort. The firſt is a Vſe of much comfort, if there be ſuch degrees in faith, then let vs not be diſcouraged, though we come not to the higheſt, if we haue but a little, yet ſince there are degrees, this is enough to make vs partakers of the righteouſneſſe of CHRIST, and of ſaluation. The end of this is to comfort thoſe which are apt to be diſcouraged. A little grain of true Muske is able to ſweeten a great deale; So if faith be true, a little true faith will perfume all the heart and ſoule, it hath influence into euery thing, and it puts a good tincture vpon all that a man doth, though it be but little, yet the influence is great, Therfore though thou haue not a great meaſure of faith, if thou haue a little, comfort thy ſelfe with that; we know, the beſt bud drawes ſap from the root, as well as the greateſt branches, as truely; ſo they that budde, that are but yet in the beginning of faith, yet they are as truly grafted into CHRIST and receiue life from him, as thoſe that are growne Chriſtians. And therfore be not diſcouraged becauſe thou haſt not, as yet, a great meaſure of Faith, ſay not, becauſe I am

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not as ſtrong as ſuch, therfore I am no body, reaſon not ſo, if thou haue but as much as will bring thee within the doore, within the Couenant, within compaſſe once; it is true, when a man is within the doore, there are greater degrees, he may goe farther into the houſe, or a little way in, but all is one when he is in once: So in faith, a little faith is enough to put a man within the Couenant, to put one within the Gate of Heauen, as it were; indeed when they are in, ſome goe further, and ſome goe not ſo farre: but if thou be in at all, comfort thy ſelfe with that, and thinke not that euery little infirmity ſhall breake the Couenant when thou art in: No, that which makes a diuorſe betwixt God and you, will doe it, but euery infirmity doth not that. Take heed therfore of robbing God of his glory, and your ſelues of comfort; you know what a Father he is, he is a tender, and a wiſe Father: we reckon it wiſdome in parents, when they conſider the infirmities of their children, God is wiſe, let vs goe to him; a Father will beare with his ſonne and receiue him againe and againe, though he haue infirmities: So God is thy Father, what though he ſee many failings in thee, what though he ſee wee haue little grace, or little faith, yet wee are ſonnes, God will ſpare vs; and therefore caſt not away your hope, but labour to know that though you be but as ſmoking Flax, yet there is fire there, as well as if it were all on a flame.

Now it is Satans end indeed to diſcourage, and remember but that, that the thing hee labours, is to perſwade you that you haue no faith, and that a little will not ſerue the turne, and that becauſe thou art not ſo ſtrong as the ſtrongeſt Chriſtians, that therefore thou haſt a falſe heart, and art no body at all; his end is to diſcourage, labour to reſiſt him. And we that are Miniſters of CHRIST, wee are in this caſe to comfort and encourage you, as *Paul* ſaith, we were gentle among you, as a Nurſe among her children; wee ſhould bee tender ouer you, and comfort and encourage you, wee are not Lords of your faith. And therefore in *Ezekiel* 33. it was the fault of the Shepheards, they ruled all the people with rigour, but we are helpers of your ioy; for what haue we to doe, but what our Maſter hath ſet vs about to doe? as he did; how did he behaue himſelfe? the ſmoking Flax, hee did not blow it with a tender breath to kindle it more, he dealt not roughly with it: So the Miniſters of GOD ſhould labour to build men vp, to draw them on; Indeede ſometimes the Miniſter muſt be ſharpe, to wake men when they ſleepe, to diſcouer hypocrites, and temporizing profeſſors, to teach thoſe to know themſelues, that haue a forme of godlineſſe, without the power thereof, here the Word preached muſt be a two-edged ſword, that muſt pierce betweene the marrow and the ioynts; here the Word muſt be as the

Thunder

Thunder and Lightning, it must haue terrour in it: So *Christ* comes with his Fanne in his hand, and with his Axe in his hand, he will burne the chaffe with vnquenchable fire, and hew downe the vnfruitfull Trees; but this is to be vnderstood of those that are false-hearted, those that are not sound, that haue *Christ* offered them, but doe not receiue him. Indeede, to those our Ministery is sharpe, but for others it is not so: And therefore in *Ezekiel* 34. we are to doe as the Shepheards doe there with their Flocks, some Sheepe are weake, and are not able to goe the pace of the rest; some are broken, some are lost, and some are gone astray, and some are great with yong; our businesse is to seeke those that are lost, to driue all according to the pace of the weakest, to binde vp the broken, to carry them in our armes; thus *Christ* did, and if we faile in this, CHRIST, who is the great Shepheard of the Flocke, he sees it, if we goe astray, he fetches vs in; if we be broken, and haue lost our wooll, and be not in right order, he bindes vs vp, he feedes vs, and tenders vs; thus *Christ* deales with you: And therefore be not discouraged, though thou be not so strong as the strongest, yet if thou be a Sheepe, if thou be in the fold, if thou hast the least degree of faith, it is able to make thee partaker of this righteousnesse, although thou haue not the highest degree, though thou haue not that excellencie that others haue.

Vse 2. For exhortation.

The second vse is, to exhort you to growe in faith, (and so I end) content not your selues with a little, a small measure of faith, though notwithstanding a little will serue to put you in the state of saluation, yet it should be your wisdome to get a great degree, as the Apostle saith, 2 *Pet.* 1. 13. Trust perfectly in the grace brought in by the reuelation of CHRIST: (Marke it) for it is an excellent place for this purpose; study it, and thinke well of it, trust perfectly in the grace reuealed; that is to say, doe it not by halues, let not there be some odde reckonings betweene GOD and thee, stand not in distance from him, but trust vpon him perfectly, beleeue fully and assuredly that your sinnes are forgiuen you, beleeue fully the grace that is giuen you through CHRIST, doe it perfectly, throughly, trust perfectly in the grace brought in by CHRIST, that is our fault that we doe it not in such a manner; hence it is that our Joy is weake, our grace is weake, trust perfectly, that your Joy may be full, that you may haue full communion and fellowship with CHRIST, the benefit is exceeding great when we trust perfectly, and why will you not? why should you limit the holy one of *Israel?* It was their sinne and transgression to limit him in his power and alsufficiencie, as if he were not able to doe such and such things, and is it not as great a sinne to limit him in his mercie and goodnesse? Why cannot

2 Pet. 1. 13.

not hee forgiue ſinnes and tranſgreſſions, that in all circumſtances are the greateſt ſinnes, in what nature ſoeuer? to thinke otherwiſe, is to limit the holy one of *Iſrael*; truſt perfectly therefore. It is not a little that will ſerue the turne, as the Apoſtle ſaith, 2 *Pet.* 3. *vlt* grow in grace, there is neede of it; you ſhall finde, that as you wade further in the profeſſion of Chriſtianity, ſo you ſhall haue neede of more ſtrength, you ſhall haue greater imployment, therefore you haue more neede of growth to goe forward, and perſeuere.

Motiues to grow in faith.

Againe, you ſhall meet with greater temptations and aſſaults, if you bee not more ſtrong then at the firſt, you are not able to reſiſt.

Againe, If you grow in faith, you ſhall growe likewiſe in Joy, and that is a thing which wee haue continuall vſe of, that is of onely vſe to comfort and ſtrengthen vs, to make vs abound in the workes of the LORD, that helpes vs to goe thorow all variety of conditions, that enables vs to abound and to want, to paſſe thorow good report and euill report, to ſuffer and endure perſecution, now the more you grow in faith, the more you grow in joy, as the Apoſtle ſaith, *Rom.* 15. 13. *The God of peace fulfill you with all ioy by beleeuing:* So that the more wee beleeue, the more ioy, the more conſolation wee haue.

Againe,

Againe, the more you grow in faith, the more you ſhall gaine the fauour of God, the more you ſhall winne his loue; there is nothing in the World doth ſo much winne the fauour of God, as a great degree of faith: and therefore, though thou mayeſt be ſaued with a leſſe degree, yet that thou mayeſt be in a greater degree of fauour, ſeeke more faith; and this, though it be reckoned a ſmall matter to haue a great degree of Gods fauour, yet, it is the greateſt dignity in the world; Looke vpon all the difference of men, it is their difference in the fauour of *God* that makes them ſo. Why was *Moſes* a man aboue all the reſt? ſaith God I will haue compaſſion vpon whom I will haue compaſſion, and I will ſhew mercie to whom I will ſhew mercie; I haue choſen *Moſes*: looke to what difference of men you will: looke into what eſtate, what condition thou wouldeſt haue, either thy ſoule or thy body, whatſoeuer it be, it is by the grace and fauour of God in Christ Ieſus, that all thy comfort and conſolation increaſeth.

What ſhall make me grow in the fauour of God?

I anſwer, there is nothing that cauſeth *God* to ſet ſo much by vs as faith: the woman of *Canaan*, ſee what cauſe *Chriſt* had to giue her ſuch a great commendation, *great is thy faith*, and becauſe her faith was great, therefore hee ſet her at ſo high a rate. So the Centurion, ſaith

Christ

CHRIST, *I haue not found so great faith in Israel*, and that is the thing that he set so great a price vpon. So *Iacob*, when hee got the name of *Israel*, when he preuailed with GOD, certainely it was the greatest blessing that euer he had: Why was that? Because hee shewed the greatest faith that euer he did, it was a strong faith that preuailed with GOD: And what set him at so high a rate in GODS Booke? It was the faith he had in GOD, therfore he is remembred in the whole Booke of GOD for his faith, Therefore the more faith you haue, the more GOD prizeth you, it is it that winnes his loue. I cannot stand vpon the arguments why we should grow in faith, they are many; The more faith we haue, the more powerfull are our prayers in preuailing with GOD, for faith giues strength to them.

Againe, the more faith you haue, the more you bring glory to GOD; if there bee much faith, there will bee much fruite, it is the roote of all grace, as, *Iohn* 15. 8. *Herein is my Father glorified, that you bring forth much fruit.* Get much faith then if you will haue much fruit, that you may bring glory to GOD: as if he should say, If a man haue but some faith, he brings forth fruit, yet there shall be something wanting: but when a man is eminent, when he is conspicuous, when he is as a great light that euery man turnes his eye to, when he is as a Tree that brings forth much fruite, which turnes the eyes of the beholders to it,

So

So it is with Christians, herein, saith *Christ*, is my Father glorified, &c.

A Christian hath no such motiue as this, he shall glorifie God exceedingly, if he haue abundance of faith, he shall haue abundance of euery Grace, he shall grow rich in good workes; this is that which we should all labour for: I cannot stand to presse it further. So much for this time, and for this Text.

FINIS.

A TREATISE OF EFFECTVALL *FAITH*:

Deliuered in ſixe Sermons vpon 1 *Theſ.* 1. 3.
By the late faithfull and worthy Miniſter
of IESVS CHRIST,

IOHN PRESTON,
Dr. in Diuinity, Chaplaine in ordinary to His Maieſtie; Maſter of *Emanuel* Colledge in *Cambridge*; and ſometime Preacher of *Lincolnes-Inne*.

The iuſt ſhall liue by faith. Hab. 2. 4.

Who through faith ſubdued Kingdomes, wrought righteouſneſſe, obtained promiſes, &c. Heb. 11. 33, 34.

LONDON:
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OF EFFECTVALL FAITH.

The first Sermon.

I. THESS. I. 3.

Remembring your effectuall Faith, &c.

IN the former Verſes, the Apoſtle ſetteth down this generall, *Wee giue thankes alwaies for you, making mention of you in our prayers, without ceaſing.* Firſt, hee tels them that hee prayes for them; and then hee tels them more particularly, that his prayer was a thankſgiuing. And this giuing of thanks for them, hee expreſſeth by the continuance

of it, he did it constantly, *without ceasing*, (not by fits) *making mention of you in my prayers.* Then he names the particulars for which he giues thankes, namely these three:

For their { *Effectuall Faith*, *Diligent Loue*, *Patient hope.*

Now these three Graces he describeth and setteth forth three wayes:

First, from a certaine property or character which distinguisheth the true faith from the false faith, the true loue from the false loue, the true hope from false hope. I giue not thankes for euery faith, but for such a faith as is *effectuall*, (that is the property or character by which the truth of faith is discerned.) Againe, not for euery loue, but for such a loue as is *laborious*, (for so the word signifieth.) Thirdly, not for euery hope, but for such a hope as makes you *patient*; that is the character by which to know hope. And this is the first way whereby he describeth these Graces.

Secondly, he describeth them from the object vpon which these Graces are pitched, and that is *Iesus Christ* our Lord, that is to say, I giue thankes for the faith you haue in *Christ*, for the loue you haue towards him, for the hope you haue of what he will doe for you: I giue thankes for that faith, for that loue, for that hope, that hath *Christ* for the object of it.

Thirdly,

Thirdly, he deſcribeth theſe graces from the ſincerity of them: I giue thankes for all theſe graces that you haue in the ſight of *God*; that is to ſay, not in the ſight of man onely; as if he ſhould haue ſaid, many make a profeſſion of faith, and goe for beleeuers in GOD, and for louers of GOD, and men iudge them ſo: but you haue it in the ſight of *God*: that is, not only in the ſight of men, not only in your owne fancie, apprehenſion, and opinion, but indeed, in good earneſt, in ſincerity.

Laſtly, *In the ſight of God our Father*: hee deſcribes GOD by this property, hee is a Father. I need not ſay more for the opening of the words. We will come to that point for which wee haue choſen them, which is the firſt thing for which hee giues thankes.

Remembring your effectuall Faith.

This point wee will deliuer to you out of them, that

The Faith that ſaues vs muſt be effectuall.

Doct. The faith that ſaues vs muſt be effectuall.

This Doctrine wee haue neede to adde to that which we formerly deliuered: for hauing ſaid ſo much of faith, that faith is that that ſaueth men, and that there is no more required of you, but to take the *gift of righteouſneſſe*, onely that you receiue CHRIST, onely that you *beleeue in God that iuſtifieth the vngodly*; that is, that you onely accept of that iuſtification that *God* is ready to giue to

euery man, be hee neuer ſo vngodly. Now (when we heare ſo much of faith, and that there is nothing at all required of vs, but a meere taking, leſt any man ſhould bee deceiued, and run away with a falſe opinion, that if he haue but a naked apprehenſion, and no more, he ſhall doe well enough,) I haue choſen this Text, that you may know what kinde of faith it is that is required of vs, namely *effectuall faith*. The faith that ſaues vs muſt be effectuall.

Men are apt to deceiue themſelues.

Now Saint *Paul* adding this word to it, (*remembring your effectuall faith.*) he giues vs this intimation, that there is a faith which is not effectuall; there is a faith in the world, that goes for true faith, which, if it be examined, is not a faith that ſaues. We ſee, through the Scriptures, much mention made of a certaine faith which men had, which yet was not a ſauing faith: we ſee, *many came and beleeued* in our Sauiour, *but he would not commit himſelfe to them: for he knew what was in their hearts.* Here was a faith to beleeue in him: nay further, it was ſuch a faith as had ſome effect too, (for it made them come to him) and yet, for all this, it was not ſuch a faith as *God* accepts, it was not an effectuall faith.

That many men haue a falſe faith, proued by inſtances, both in the Old and New Teſtament.

Ioh. 2. 23. 24.

So when *Iohn* Baptiſt came, before *Chriſt*, there were many hundreds that came to him, and *reioyced in his light*, but it was not effectuall, but a counterfeit faith that they had, notwithſtanding all that.

Iob. 5. 35.

So

So there came many that were *invited to the Wedding, so that the house was full*; but yet euery man *had not a Wedding garment.* There was a certaine faith which brought them to the Houſe, but they had not true faith, they had not the Wedding garment; that is, they had not ſuch a faith as could produce and bring forth in them a conjugall affection, which is the Wedding garment. So two of the foure grounds had faith, they brought foorth ſome fruite, that faith ſtrengthned and enabled them to doe ſo much as they did; but yet it was not true faith, it was not the faith which the fourth ground had. Mat. 22. 8, 9, 10, 11. opened. Mat. 13.

And not onely in the New Teſtament, but in the Old Teſtament alſo, there is often mention made of ſuch a faith, and of ſuch a truſt in GOD, as enabled men to doe much, but it was not an vnfained truſt, it was not effectuall, but as it is *Ieremie* 3. 10. *Treacherous* Iudah *hath not turned to mee with her whole heart, but feignedly, ſaith the* LORD. Therefore certainely, ſaith the LORD, their turne of euill and miſery ſhall come: they truſted in GOD, but not with their whole heart. Ier. 3. 10. opened.

So likewiſe, *Deut.* 5. 25 the people there deſire *Moſes* to goe and receiue the Commandements from *God* for them, and whatſoeuer *God* ſhould ſay to them, that they would doe: here was a faire profeſſion; it is likely themſelues Deut. 5. 25.

selues thought it to bee found and good, yet *Moses* tels them they were deceiued in it: *Oh* (saith hee) *that this people had a heart* to doe this indeed. So, we see, there is a faith that is not effectuall, and therefore wee haue the more need to looke to it, because there is so much false faith in the World. As, when you that are Tradesmen, doe heare that there are so many counterfeit Drugges, or so many counterfeit Colours, or whatsoeuer you deale in, you will looke the more to it; so we should looke the better to our faith in this regard. Therefore to open this point a little, wee will doe these three things:

Verse 29.

Simile.

Three things opened.

First, I will shew the cause why there is so much vneffectuall faith, why there is so much faith that is not sound and substantiall.

Secondly, I will shew wherein the efficacy of faith consists, what it is for faith to be effectuall.

Thirdly, I will shew the reasons, why *God* will accept no other faith at our hands, why wee cannot bee saued, vnlesse we haue such a faith.

1. The Causes why the faith of many is vneffectuall, which are fiue.

For the first, namely the causes of vneffectuall faith, the reasons why the faith of many is vneffectuall, that it workes not powerfully, that it is not substantiall, you shall finde them to be these fiue.

Cause 1. Taking Christ vpon mis-information.

First, the vanity or vneffectualnesse of faith ariseth vpon our taking of CHRIST vpon mis-information, when wee know not who

who it is that we take, when there is an errour in the person we take, when wee vnderstand not aright what wee doe. Many doe as the yong man that came running to CHRIST, he came hastily, he made account to bee his follower, but CHRIST tels him that hee might mistake him, and therefore he lets him know what it was to follow him, what a Master he had betaken himselfe vnto: saith hee, *if thou wilt be my seruant, goe sell all that thou hast.* As if he should haue said; Mistake me not, if thou wilt be mine, thou must be mine altogether, thou must take vp thy Crosse, thou must part with any thing. Now, if the yong man had gone away with this mistake, that he had not vnderstood CHRIST, he had become a Disciple of CHRIST, as well as others, but it had beene vpon a mistake.

Instances.
1. The yong man that came to Christ.
Luk. 18.

And so likewise that Scribe, to whom CHRIST said, *The Sonne of Man hath not whereon to lay his head.* As if hee should haue said, It may be thou lookest for ease, for Bed and Boord with me, thou lookest for a pleasant life, but it will not be so; I leade not a pleasant life my selfe, I haue not whereon to lay my head; I am not in so good a condition as many Fowles are, as many Beasts are, I haue not a nest, I haue not a denne; that is, I haue not that which should bee in steade of these to me, and therefore know what thou doest before thou betake thy selfe to my seruice. Now men, not considering this, they

2. The Scribe. Mat. 8. 20. opened.

Note.

put themselues vpon *Christ*, they take vpon them the profession of his Name, before they enter into a serious consideration, and this is it that causeth faith to be vneffectuall: as one speaking of false fortitude, names this for one amongst the rest; Many (saith he) are valiant for want of experience: that is, they know not what the wars are, they know not what hardnesse they must endure, and therefore when they come to feele it, when they come to see what paines they must take, and what they must endure, they shrinke: so it is in this; many men enter vpon the profession of Christianity, vpon that warfare, (for so our profession is called) I say, many enter vpon it out of mistake; they vnderstand not what it is, they haue not experience of it, they know not how many will come against them, they know not that the force of their enemies is so great, they know not that they haue so many thousands to meet them; therefore they vndertake the businesse, they goe about the enterprize, and it comes to naught, because they considered not what they did. Therefore, saith *Christ*, *let him that builds a House, set downe before what it will cost.* That is to say, if a man consider not what CHRIST lookes for at his hands, if he consider not before-hand, that, if he will be *Christs*, he must *crucifie the flesh, with the affections thereof*, that hee must *denie himself* in those things that are deerest to him, hee must be content to be *hated of all men*, this is a thing

thing that will goe hard. This is that, that a man can hardly indure to be ſcoffed at, to haue euerie man his enemie, to part with all his friends, to liue a deſpiſed man, to ſuffer perſecution, that the end of one perſecution ſhould be the beginning of another, and the end of one ſuffering the beginning of another.

Againe, for a man to haue his inward luſts and deſires ſo mortified, and ſo crucified, and ſo reſtrained, to bee ſo ſtrait-laced in euery thing, I ſay, becauſe men conſider not this, what it is to take this profeſſion on them, when the time comes, what doe they? They goe backe againe. Hence it is, that many, out of flaſhes, and in good moodes, will be ready to embrace Religion; but wee ſee by experience, how ſoone there is an end of it. As the people, when *Chriſt* came to *Ieruſalem*, how ready were they to receiue him, with *bleſſed is he that commeth in the Name of the Lord*, and *Hoſanna*, &c? but how ſoone were they gone againe? ſo many yong commers on, in this Citie, and many, euen of our profeſſion, in the beginning of their time, are ready to take vpon them the profeſſion of *Chriſt*; but afterwards, when they come to ſee what muſt be done, whē they ſee that *Chriſt* and the world cannot ſtand together, that *Chriſt* & pleaſures cannot ſtand, but they muſt be content to go another courſe, then they go back, and their faith proues vneffectuall: this, I ſay, is the firſt cauſe, when men are not throughly informed what they doe.

Cause 2. Taking Christ out of feare.

A second cause of the vneffectualnesse of faith is, when men take *Christ* out of feare, when they are in some present distresse, and would haue ease, and vpon this they take *Christ*, not because of any true loue to him, but because they would be deliuered out of that present exigent which they are in; and this is as vsuall as the other. How many are there, that, when *God* affrights them a little with the terrours of the Law, when their consciences are troubled, when then begin to apprehend Hell: so long as they are in such a condition, they are willing to take *Christ*: but as soone as these stormes are ouer, and their hearts are at peace againe, when their consciences returne to some quiet, and when there is an end of those terrours, then there is an end of their religion, and of their faith, so that their faith proues ineffectuall. So, many men, when they are in some great calamity; as, you know, *Pharoah*, when hee was in the present strait, then he would doe any thing: so many men vnder great crosses, afflictions, aud disgraces in the World, then they will bee religious, but let them haue peace and prosperity, let them abound in all things againe, and they will forget GOD. Such *Isay* complaines of,

Isa. 58. opened

Isay 58. *they hang downe their heads for a day*: That is, when the storme is on them, when they haue some affliction, for such a time, they will doe any thing; there is nothing more vsuall then this. When men come to haue sicknesse,

ſickneſſe, and to apprehend death, what will not a man doe for his ſaluation at ſuch a time? and therefore you finde by experience, that few of thoſe that make ſuch promiſes in their ſickneſſes, when they apprehend death, doe keepe them afterward: for they come from feare, and therefore they laſt not. *Note.*

Take any man, the moſt ambitious man in the world, when he comes to dye, the praiſe of men is then nothing to him, then he will part with any thing. Take a couetous man, to ſaue his life, what will not he doe? A Merchant that loues his goods neuer ſo well, yet when the Ship is ready to ſinke, hee will caſt them out, he is willing to loſe them, rather then to loſe his life: So when a man comes to ſuch an exigent, when hee comes to ſtand in the gate of deſtruction, as it were, when hee ſees Heauen and Hell before him, he is ready to doe any thing then, not becauſe indeede hee loues *Chriſt*, or is willing to take him, but to ſaue himſelfe; as the fooliſh Virgins, when the Gate was ſhut, then they cry, *Lord, Lord, open to vs:* They would faine haue had *Chriſt* then, not out of loue to *Chriſt*; for then they would haue taken him before: It was not out of any loue to the Bridegroome, but out of feare, and ſence of their own miſery that they had when they were ſhut out, and that made them cry, *Lord, Lord, open to vs.* And this is the ſecond cauſe that makes the faith of men to be vneffectuall, when they take *Chriſt* out of feare. *Simile.*

The

Cause 3. Taking *Christ* for loue of the good things by him, and not for loue to his person.

The third cause is, when men take *Christ*, not out of loue to his person, but out of loue to those commodities and aduantages they shall haue by him, when they looke not vpon him, when they fix not their eyes vpon his person, and the beauty that is in him: but they looke vpon the Kingdome, they looke vpon the wealth they shall haue, they looke to what they shall get by him. This faith proues vneffectuall; because when other commodities are presented, that are present, and sensible, and in their apprehension greater then these, then they let *Christ* goe againe.

Note.

Simile.

Men doe in this case, as those that marry for wealth; if that be their end, when they haue gotten the wealth that they would haue, when they haue that which they desire, they care for their Wiues no longer: so in this case; when men looke at nothing but simply at heauen, disjoyned from *Christ*; or, when they looke at some other aduantages, when they looke at an earthly Kingdome, (as many of the Disciples did) when they looke for great matters by *Christ* in this world, when they finde it quite otherwise, when they lose in the world, and all that they haue is in hope, it is in things spirituall, that are not seene with the eye, things that are not sensible, then they are ready to slip from *Christ* againe. So it is vsually among vs, many take *Christ* for aduantages, as *Christ* tels them plainely, *Ioh. 6.* (saith he) *you seeke me, not for the Miracles which I did,*

Ioh. 6. 26. opened.

I did, but for the loaues : That is to say, not out of loue to the worke, not because you iudge aright of the things of the spirit, not because you loue grace, but because you loue some aduantage that you haue by religion, some profit that it brings you for the present, and because you would be freed from Hell for the future; such things as carnall men may see, and be affected with: but this will not hold out.

Some men seeke mercy, and not grace.

The manner of these men is to seeke mercie and not grace. If they can be but assured that it shall goe well with them, that they shall be freed from the feares they might haue of Hell, that they may haue some hope of being in a better condition, this is that they looke for: but as for grace, for repayring the Image of GOD in their hearts, to be enabled to obey *Christ* in all things, this is a thing that they desire not, this is a thing they long not for: therefore the secret inquisition of their heart is, What good shall wee get by it? They enquire not, what excellencie, and what beauty there is in CHRIST, what manner of one hee is, that they may loue him; but what good shall wee get by him? what aduantage will it bee to vs? Contrarie to that in *Cant.* 5. 12. when the Spouse is there asked what the reason was that she followed her Beloued so much? and that shee magnified him so much? Shee doth not tell them, because I shall haue such things

Cant. 5. 12. opened.

things by him, or hee is thus wealthie, or I ſhall haue this honour by matching with him; but marke her anſwer; *My beloued is white and ruddy, the chiefe among tenne thouſand, his head is as the moſt fine Gold, his lockes are blacke as a Rauen, his eyes are as the eyes of Doues by the riuers of waters, waſhed with milke, and fitly ſet:* and ſo ſhe goes along in a holy delectation; *This is my beloued, oh ye Daughters of Ieruſalem.* I ſay, ſo it is with thoſe that take CHRIST in good earneſt, that looke vpon the excellencies of CHRIST, as hee is conſidered in himſelfe: not that the other is excluded: for we may looke at the aduantages, and commodities that we haue by him, but not vpon that alone; but, marke, in her anſwer ſhee deſcribeth what a one he was, and therefore ſhe loued him. My Beloued is white and ruddy, the faireſt of tenne thouſand, ſuch a one is my Beloued, therefore, Chap. 1. Verſ. 2. ſhe deſcribes him to be ſuch a one as hee is; and (ſaith ſhe) *therefore the Virgins loue thee:* as if ſhee had ſaid, there is a Harlots loue, that lookes only what they ſhall haue by him: but none but Virgins, that is, thoſe that haue chaſte and good affections, thoſe that haue holy and right affections, indeed *the Virgins loue thee*; but the others doe not: for they haue adulterous and Harlot-like affections, (as we may call them, when a man lookes not vnto GOD himſelfe, but to his owne aduantage and profit.) And this is the third cauſe

We may looke to our own aduantages by Chriſt.

cauſe that makes faith prooue vneffectuall.

Fourthly, faith proues ineffectuall for want of preparation, and humiliation that ſhould goe before it; becauſe the heart is not circumciſed, the heart is not broken yet, it is not emptyed of thoſe things that it muſt be emptyed of before a man can take CHRIST; and therefore in *Deut.* 30. 6. ſaith *Moſes*, ***The Lord your God will circumciſe your hearts, and then you ſhall loue him with all your ſoule, and with all your ſtrength.*** As if hee ſhould haue ſaid, It is impoſſible you ſhould cleaue to GOD, to loue him indeed, to take him in good earneſt, vnfeignedly, with all your hearts, except firſt your hearts be circumciſed; therefore the *Lord* your *God* will circumciſe your hearts; that is, hee will humble you, hee will breake your hearts, that your luſts ſhall be mortified in you; he will take away thoſe ſtrong, violent, thoſe carnall and ſinfull deſires, that abounded in your hearts before, and when that is done, then you ſhall loue the *Lord* in good earneſt, not feignedly, but with all your hearts: Now, if a man come to take *Chriſt* before he be thus circumciſed, he takes him in vaine, he takes him ſo, as that hee cannot hold him, nor continue with him.

Cauſe 4. Want of humiliation.

Deut. 30. 6. opened.

Now this circumciſion is done by a certaine worke of preparation or humiliation, by which theſe ſtrong luſts are broken in vs: therefore, when men come to *Chriſt*, before the Law hath beene a ſufficient Schoolmaſter to

to them, before it hath indited them, before it haue put them in priſon, and told them that they muſt pay euery farthing, (when a man comes to this, hee ſeeth that hee cannot doe it, then he goeth to *Chriſt*, and beſeecheth him to pay his debt,) before the Lawe haue done this, men care not for *Chriſt*, they take him negligently, and therefore they hold him not. And for this it was, that before *Chriſt* came into the World, he would make way before him: ſo, before he will come into a mans heart, the Mountaines muſt bee brought downe, the ſpirit of *Elias* muſt make way; that is, there muſt be a ſharpe miniſtry to ſhew men their ſinnes, that they may bee throughly humbled, and prepared, or elſe they will neuer take *Chriſt* ſo as to keepe cloſe to him.

The Spirit of *Elias*, what.

A man muſt be brought to haue a preſent apprehenſion of death, and of the wrath of GOD, and damnation, or elſe he will not lay hold on the Hornes of the Altar; as *Ioab*, when he ſaw that *Salomon* would ſlay him indeed, and take away his life, then hee layes hold on the Hornes of the Altar, and would not let goe; ſo when a man ſees preſent death, he will keepe cloſe to *Chriſt*, and till this bee wrought, a man may take *Chriſt*, but his faith will be vneffectuall, becauſe indeed, till a man be ſoundly humbled, he neuer accounts and reckons ſinne to be the greateſt euill; and till he doe that, he neuer accounts CHRIST to be

Without ſound humiliation, ſinne is not accounted the greateſt euill, nor *Chriſt* the greateſt good.

bee the greateſt good, and if a man doe not reckon CHRIST to bee the chiefe good of all other, there will be ſomewhat propoun. ded, which will bee eſteemed before him, and when that comes, he lets goe CHRIST. But when there is a ſound humiliation, which makes a man prize CHRIST aboue all other things, then faith proues effectuall; that is, a man holds out, hee goes thorow with the worke, he cleaues ſo to *Chriſt*, as that he will not part with him: but for want of this, becauſe mens hearts are not circumciſed, becauſe way is not made, becauſe the Mountaines are not brought downe, becauſe the Miniſtrie is not ſharpe enough to prepare them, hence it is that their faith is vaine, and comes to nothing.

Cauſe 5. Becauſe faith is not grounded aright.

Fiftly and laſtly, the faith of men proues ineffectuall, becauſe it is not well grounded, they take to themſelues a perſwaſion of the remiſſion of their ſinnes, vpon an vncertaine ground; they are not built vpon the Rocke, they take CHRIST, but they are not well bottomed: for there is a certaine falſe perſwaſion, which is nothing elſe but a ſtrong fancie, which makes a man to thinke that his ſinnes are forgiuen, and that hee is in a good eſtate: but when it comes to examination, hee can giue no ſound reaſon for it. When men take CHRIST on this manner, when they are perſwaded their ſinnes are remitted, and yet haue no good ground for

this perſwaſion and peace, it holds not out, it continues not. Therefore to ſuch as theſe Saint *Paul* ſpeakes, *Eph.* 4. 10. *Bee not children* (ſaith hee) *in vnderſtanding, to bee carried about with euery winde of doctrine*. As if hee had ſaid, Indeed you are ſuch as haue embraced CHRIST, but you muſt not doe as children doe, that beeing not able to vſe their owne judgement, they ſee what other men doe, and they heare what they ſay: but, ſaith hee, you muſt learne to be men, that you may vſe your owne vnderſtanding, that you may ſee with your owne eyes, or elſe you will bee like a Ship toſſed and carried about with euery wind. That is to ſay, it was a falſe perſwaſion that draue you to CHRIST, and another winde will driue you from him: therefore bee not children in vnderſtanding. So, I ſay, when you haue a perſwaſion of the remiſſion of your ſinnes, of beleeuing in *Chriſt*, be not children in vnderſtanding, ſee that it bee ſoundly grounded. That is a condition required by the Apoſtle, *Coloſ.* 1. 23. *CHRIST hath reconciled vs to GOD the Father, to be blameleſſe, and without fault.* But (ſaith hee) I muſt put in this condition, *If you continue grounded, and ſtabliſhed in the faith, that you bee not moued from the hope of the Goſpell.* As if he ſhould haue ſaid, There is a certaine faith, by which you may take *Chriſt*, and ſo you may bee perſwaded of reconciliation; but, ſaith he, that will not doe, vnleſſe

Eph. 4. 10. opened.

Col. 1. 23. opened.

vnleſſe you bee grounded and ſtabliſhed in the faith. The word in the Originall ſignifieth, Except you bee ſo built as a houſe is built vpon a ſure foundation, as a Tree that is ſoundly rooted, when you are ſo pitched vpon *Chriſt*, that when new obiects come, new temptations come, things that you neuer thought on, yet nothing can moue you from the hope of the Goſpell: If you be not grounded, you may take a hope to your ſelues of reconciliation, and of being without fault in the ſight of GOD, but it will neuer hold out, vnleſſe it be ſoundly grounded. Hence you ſee therefore, that if a man bee not well rooted, if hee be not built vpon the Rocke, if this perſwaſion of the remiſſion of his ſinnes bee not well bottomed, that cauſeth him not to hold out, but to fall off againe. Whereas it is required of vs, that we keepe ſo cloſe to *God*, in ſuch a caſe our faith ſhould be built on ſo ſure a ground, that nothing in the World ſhould moue vs, no not the moſt probable arguments that may bee brought in: as wee ſee, *Deut.* 13. ſaith *Moſes*, *If a Prophet, or a dreamer of dreames come, and giue you ſignes and wonders, and the thing that he foretold come to paſſe*, that you could not anſwer any thing, you can ſee no reaſon but that he ſhould be a true Prophet, ſaith he, *God* will put you to ſuch trials, to proue you to ſee if you be ſoundly grounded. All that are ſaued, hee will haue them ſo fixed, hee will haue them take

Hope that is not wel grounded, holds not out.

Deut. 13. 1, 2, 3. opened.

their ſaluation vpon ſo good a ground, vpon ſuch infallibility, that whatſoeuer ſhall bee brought againſt them, they ſhall keepe them cloſe to GOD. This is that that wee ſhould labour for, and for want of this, when men haue a confuſed perſwaſion that their ſinnes are forgiuen, and thinke it enough, if their hearts bee quiet, if they haue reſt in their conſciences, that they be not troubled, and neuer examine what the grounds are: I ſay, for want of this it is, that in temptation they fall away; when other men come and preach other doctrines, then they *are plucked away with the errour of the wicked*, as *Peter* ſaith, 2 *Pet.* 3. 17. *Bee not plucked away with the errour of the wicked, but grow in knowledge*. As if hee ſhould haue ſaid, If you haue but ſome perſwaſion, but ſome good opinion that *Chriſt* is yours, and that it is beſt for you to cleaue to him, this will not hold, you will bee plucked away with thoſe errours that other men are plucked away with. This is the firſt thing which wee haue done with, to ſhew the cauſes of the ineffectualneſſe of faith.

2 Pet.3.17.

2. Wherein the efficacy of faith conſiſteth.

Three things opened.

In the next place, I am to declare vnto you what it is that maketh faith effectuall, wherein the effectualneſſe of faith conſiſts. In this we will ſhew you 3. things.

Firſt, in what ſence it is called effectuall faith: for the very opening of this word which the Apoſtle vſeth, will open a Window

to

to vs, it will open a creuice of light, to ſee into the nature of the thing it ſelfe.

Secondly; we will ſhew you particularly and diſtinctly, wherein this effectualneſſe of faith conſiſts.

Thirdly, wee will ſhew you how it is wrought, how this faith is made effectuall in vs; and when wee haue done theſe three, you will fully vnderſtand what effectuall faith is.

1. In what ſence faith is called effectuall.

Things are ſaid to be effectuall in 4. reſpects.

First, for the opening of this very appellation, this name *effectuall faith:* you ſhall finde that a thing is ſaid to bee *effectuall* in 4. reſpects.

1. When they doe their proper office.

First, we ſay a thing is *effectuall*, when it doth its office, when it exerciſeth that proper function that belongs to that quality, or that grace, or that gift, or that creature whatſoeuer it is; and when it doth not that, then we ſay it is ineffectuall, when it doth not the thing that we looke for from it. In this ſence, *faith* is ſaid to be effectuall, when it doth the thing for which faith is, when it doth the thing that *God* expects of faith, that is the proper function of faith: and what that is, you heard before; namely to take *Chriſt:* If faith take *Chriſt*, it is effectuall faith.

The proper function of faith, what.

Now, for the opening of this a little further to you, to ſhew you what this proper function of faith is. It is, when a man is ſo far peſwaded of the truth of the Scriptures, of the truth of the promiſes, and doth ſo far appropriate

them to himselfe, that hee is willing to take *Christ*, though there be some doubtings and wauerings in him, yet if there be so much faith as to doe the thing, this is properly effectuall faith, though it be not perfect faith: For you must know, that there is a doubting mingled with the best faith: Therefore when wee say *effectuall faith*, we doe not meane that it is such a faith as is without doubtings, and without feares mingled with it: but, if it bee such a faith as doth the thing it selfe, for which faith is appointed, it is properly said to be effectuall faith. It is a point necessary for you to vnderstand; and if you compare this that wee haue said (concerning this description, of this first explication of effectuall faith) with that in *Iam.* 1. 7, 8. we shall see what the meaning is. Hee speakes there of doubting, and tels you, that those that doubt, *they are like a waue of the Sea, tossed to and fro, and* in the end *they vanish away*. Saith the Apostle, *Let not such a man thinke to obtaine any thing at Gods hands: for he is a double-minded man*, and *is vnstable in all his wayes*. The meaning is, that there is such a faith that makes a man doubt, when he knoweth not what he should doe, but is vnstable; as a waue of the Sea, that is tossed to and fro: hee is sometimes going towards GOD, sometimes from him againe, and in the end he goes quite away. (Saith he) such a man shall not receiue any thing. Why? Because hee is a double-minded man. Now, by

Faith may bee effectuall, though it bee mingled with doubting.

Iam. 1. 7, 8. opened.

by a double-minded man, is not meant a man that hath one thing in his face, and another in his heart, one that pretends one thing, and intends another, (though the word be somtimes so taken, yet in that place it is not so to be vnderstood) but by a double-minded man this is meant, when the mind is diuided, between two obiects, that it knowes not which to choose, but stands as one in *Binio*, that hath two wayes before him, and knowes not whether to goe this way, or that way; a man that is distracted in his owne minde, hee knowes not what to resolue on. Now when a mans faith comes to this, that he knowes not whether to take CHRIST, or the World; hee doubts whether he should choose, GOD, or the World, there is an vncertainety in his minde, that it is diuided: sometimes hee thinkes it is best, and sometimes he thinkes it not best, *aliud stans, aliud sedens*, when he thus wauers, this is not effectuall faith. But now, if a man goe beyond this, and pitch vpon CHRIST resolutely, when he goeth so farre, as that he resolues to take him, although hee haue many pluck-backs, although there bee many things that may disswade him from it, though there be some reluctancie in his mind, some feare whether it be the best way or no, yet if he pitch on CHRIST, hee chooseth him rather then the World, though he haue some inclination to the World still, though there be somewhat offensiue in his his heart,

A double-minded man, who.

though, as I ſaid, there bee ſome doubts, ſome feares whether it be the beſt way or no, yet if faith come ſo farre as to pitch on *Christ*, to chooſe him, to take him, this is properly effectuall faith. Indeed, it is farre from perfect faith, but it is effectuall faith, and ſuch as ſhall ſaue you. Therefore you ſhall finde this rule among the Schoole-men, (I name them, becauſe they were Papiſts, and their doctrine of faith is contrarie to this) they ſay, it is not faith, except it be a full perſwaſion; they ſpeake not there of reſting on CHRIST, that is not the thing, but of the full perſwaſion of the truth of the thing to bee beleeued; yet notwithſtanding, you ſhall finde this rule among ſome of the Schoolemen, ***Fides non excludit omnem dubitationem:*** faith doth not exclude all doubting, but that doubting that ouercommeth, that doubting that caſteth the ballance the contrary way: if it bee ſuch a doubting as doth not ouercome, it may ſtand with true and ſound faith. So, I ſay, if you would know now, what it is to pitch on *Chriſt*, and ſo to take him, though there be ſome reluctancie, ſome doubt, ſome feare, you ſhall know it by this: if a man haue ſo taken him, that ſtill hee is growing, ſtill his faith is preuailing, ſtill his faith is ouercomming thoſe doubts and feares from day to day, hee is better and better reſolued; I ſay, though his faith be not perfect at the firſt, yet if it bee ſtill thus on the growing hand, it is ſauing and

Papiſts tenent of doubting.

What doubting it is that faith excludeth.

How to try truth of doubting.

and effectuall faith. Whereas another man, that is not ſoundly rooted, that is diuided thus, he takes *Chriſt*, but it is not vpon any good ground, but as the Weather-cocke ſtands ſuch a way, while the wind blowes that way, not becauſe the Weather-cocke is fixed, (for for when the wind turnes, the Weather-cocke turneth too:) ſo, ſuch men cleaue to *Chriſt*, not becauſe they haue any goodground, but becauſe they want temptations to a contrary way: let temptations from the World come, let there come reaſons that they knew not before, let there come new obiects, new allurements, which they knew not of before, they will forſake *Chriſt* againe, but when the heart is fixed, when there is an Anchor that holdes the ſoule though the ſhip wauer, when there is an anchor, to hold it faſt though it be much toſſed to and fro, though there be much doubting, thou maiſt be ſure it is true and effectuall faith.

Simile.

Some men cleaue to Chriſt for wans of temptations.

This point you muſt marke; when I ſay it is effectuall it is no more but when it thus pitcheth on CHRIST, though there bee ſome doubting: It is ſo farre from being true that faith muſt bee without all doubting, that wee may boldly ſay, it is not faith, except it haue much doubting, vnleſſe there bee ſome feares, vnleſſe there bee ſome troubles within, that reſiſt this faith, and ſtriue againſt it; otherwiſe it is no faith: for certainely, there is no man

True faith not without doubtings and feares ſometimes.

man that hath perfect faith, especially at the first, or afterward eyther, so as to set his heart fully at peace, and then if it bee not perfect faith, if there be no doubting, there must be perfect flesh, that is, there is nothing but flesh, and if there be some faith which is imperfect, alway in the beginning there must needes be doubting, because there is some flesh, and some spirit, there is fire and water, and therefore there must needes be striuing. We may say of doubting, in this case, as wee say of Thistles; they are ill weeds, but the ground is fat and good where they grow: so doubting is a thing that resists faith, it is bad, but it is a signe the heart is good where it is. So that, where there is all peace, where there is no questioning, where the heart is not perplexed and troubled, and complaines not, it is a signe that the strong man possesseth the House wholly; it is a signe there is nothing but flesh there. Therefore marke this point to your comfort, that if there be but so much faith as will produce this worke of taking CHRIST, though there bee some doubtings mingled with it, yet it is properly effectuall faith, because it doth the thing, though not perfectly. That is the first acception of the word *effectuall*, a thing is said to bee effectuall, when it doth the proper function of it, though it doe it not perfectly, and throughly, yet, if it doe it, it is said to bee effectuall: so faith, if it pitch vpon CHRIST, though not so

Simili.

Doubting a signe of a good heart.

ſo perfectly as afterwards it may, it is effectuall.

Secondly, a thing is ſaid to bee *effectuall*, as it is oppoſed to that which is vaine and empty, to that which is but a name, a ſhaddow of it, but is not ſuch a thing indeed. So faith is ſaid to be effectuall, when it is true, reall, and ſubſtantiall, you know, there bee emptie clowds, we ſee the heauens many times full of clouds, but there is no rayne folloues, they are driuen away with the windes, they are emptie clouds, they are not clouds indeed: ſo there is a great ſhew of faith ſometimes, that makes a man ſhew like theſe clouds, and yet it is vaine and empty, no raine followes. A counterfeit Piece, although it ſhew to be good money, yet, when we find it counterfeit, when we finde it clipt, we caſt it away: ſo true faith is ſaid to bee effectuall, when it is oppoſed to vaine faith: in *Iam.* 2 the later end of the Chapter, the Apoſtle ſpeakes to that purpoſe, to ſhew the difference betweene true faith, and dead faith, which is but the name of faith, but is not faith indeede.

2.
A thing is effectuall, in oppoſition to that which is vaine and empty.

Simile.

Simile.

Iam. 2. 17. 20, 26.

Thirdly, a thing is ſaid to bee effectuall, when it lyeth not idle and ſtill, but is doing ſomething: As a Pylot in a Ship, hee ſitteth not ſtill there, if he doe ſit ſtill and doe nothing, we may ſay he is an vneffectuall Pylot, he were as good not be there: ſo when faith lyes ſtill in the heart, and is not ſtirred and moued,

3
A thing is ſaid to be effectuall, when it is operatiue.
Simile.

moued, nor ſhewes it ſelfe in the fruites of it, this we ſay is ineffectuall faith; whereas faith ſhould be in the ſoule, as the ſoule is in the body, which is neuer there in vaine, but ſtill it is ſtirring, and ſhewing it ſelfe by motion, by action, by doing ſomewhat or other. And in this ſence *faith* is ſaid to be *effectuall*, when it is a ſtirring faith, when it is a liuely and fruitfull faith, that is doing ſomewhat in the ſoule of a man.

4. When it goes thorow with the worke in hand.

Laſt of all, a thing is ſaid to bee effectuall, when it goes thorow with the worke that it hath in hand: this differeth from that which I named firſt, therefore the Greeke word, that is rendred effectualneſſe, ſignifieth perfectneſſe, to bring a thing to an end; ſo that faith is ſaid to be effectuall, that goes thorow with the worke it vndertakes; that is, when it ſanctifieth the heart throughout, in reſpect of parts, and throughout in regard of time, when it brings a man to the end of his ſaluation, when it carries a man through all impediments, when it leaps ouer all difficulties; ſo that a growing, preuailing, ouercomming faith, that is ſaid to be an effectuall faith, ſuch a faith as leaues not the worke halfe done; ſuch a faith as leaues not the building in the beginning, in the rudiments, but ſets it vp, and puts the roofe vpon it; ſuch a faith, which, though it may ſinke, as a Corke, for a time, yet it riſeth againe: ſuch a faith as ouercomes, and perfects the worke of our ſaluation;

uation: in this ſenſe faith muſt be effectuall, and this differs from the other three: ſo that in theſe foure ſences *faith* is ſaid to be *effectuall*. And this is the firſt thing.

The ſecond thing which wee vndertooke, was to ſhew you wherein the effectualneſſe of faith conſiſts. It conſiſts in theſe foure things. That which we ſaid before to you, when wee ſhewed you the cauſes of the ineffectualneſſe of faith, will make good way to this.

2. wherein the efectualneſſe of faith conſiſts, in 4. things.

The firſt thing wherein the effectualneſſe of it is ſeene, is in being well built; that is, when the preparation is ſound, and full, that makes way for it.

1.

The ſecond is, when the vnderſtanding is cleare, and a man beleeueth the promiſe of GOD vpon ſure and infallible grounds, when hee ſeeth them perſpicuouſly and diſtinctly.

2.

The third is, when the will takes *Chriſt*, and takes him out of loue, not out of feare, not out of loue to the aduantage onely by him, not out of miſtake:

3.

The fourth is, when it turnes not onely the will, but all the affections, when it turnes the whole man, when it ſhoots it ſelfe into life, and practice.

4.

I. When the preparation is good.

Firſt, I ſay, faith is effectuall, when there is a good way made for it, when the rubbiſh and falſe earth is taken away where it ſhould be built; that is, when the humiliation is ſound

Luk. 9. 62. opened.

ſound and good, when the preparation is perfect, when it is ſuch as makes a man fit for the Kingdome of GOD: For I finde that phraſe vſed, *He that puts his hand to the Plow, and lookes backe, is vnfit for the Kingdome of GOD:* As if hee had ſaid, there are certaine men, which come to the profeſſion of Chriſtianity, as many come to husbandrie, which is a hard employment; ſome there are which doe this, and goe backe againe. Why? becauſe they are not fit for the Kingdome of *God*, that is, they are not throughly prepared for it: that is to ſay, when a man is not throughly humbled to know what ſin is, and what the wrath of *God* is, he is not fit for the Kingdome of *God*; but if he do come to *Chriſt*, if he doe begin to beleeue, he will goe backe againe. So a man is properly ſaid not to bee fit for the Kingdome of GOD, till hee bee throughly humbled, till hee haue taſted the bitterneſſe of ſin, till hee haue felt what the Deuils yoake is. As it was with the *Iſraelites*, put the caſe they had beene carried out of *Egypt* before the time that they were, indeede they had not been fit for the Land of *Canaan*, becauſe they would haue beene ready to haue turned backe in their hearts into *Egypt*, and though the LORD laid load on them, though their yoake were hard, though he cauſed them to wander vp and downe long, yet all was little enough, ſtill they were lingering after *Egypt*, and if they had been taken out of *Egypt*, before

Sound humiliation fits men for Chriſt.

Inſtances.

1.

In the *Iſraelites.*

before the tale of Brick was required of them, without giuing them ſtraw, before the taske-maſters had dealt hardly with them, what would they haue done? Might it not truely bee ſaid of them, they would not haue beene fit for *Canaan*? So in this caſe, if a man will take CHRIST, it is a laborious worke, as laborious as husbandrie, as laborious as putting the hand to the Plow, as taking the yoake. Now before a man haue felt how hard the yoake is that he hath already, (for there bee many that weare the yoake of Satan, and ſee no hardneſſe in it, but goe in a faire courſe, their conſciences are not wounded with the ſenſe of their ſinnes, they neuer had afflictions wherein they taſted the wrath of GOD) alas, ſuch men may come to put their hand to the Plow, but when they come to ſee what worke they haue in hand, they goe backe, they are not fit for the Kingdome of Heauen. *Till a man bee weary, and heauie laden,* with the burthen of Satan, till hee ſee Satans yoake to bee intolerable, hee will neuer continue vnder the yoake of CHRIST: therefore let vs conſider whether wee be fitted or no: this fitneſſe is firſt required.

2. In the Prodigall.

So againe, we may take example from the Prodigall ſonne, he was in his Fathers houſe, but he would not continue there, when hee was there at the firſt, and liued as the other ſonne did, becauſe hee had not beene abroad

abroad in the World, to finde the misery of being away from his Father, hee was neuer pinched with affliction, with want of meate, till hee was from his Father, hee neuer knew what it was to be at his Fathers finding, till hee had his stocke in his owne hand; hee was not fit, and, wee see, hee continued not there: So, take a man that is brought vp in his Fathers House, as it were, that hath tasted nothing but the sweetnesse of the promises, and all is well with him, hee hath drunke in the truth of the Gospell with his education, you shall finde that this will not vsually hold out: because hee hath not found what misery it is to bee out of his Fathers House, therefore hee prizeth it not, such a one is not fit to continue, hee is vnfit for the Kingdome of GOD. Therefore the first thing that is required to make faith effectuall, wherein the effectualnesse of faith consists, by way of preparation, to make way for it, is, when a man is soundly humbled and prepared, when it is such as will make them continue: you haue a phrase vsed, *Reu.* 2. 25. *Hold fast till I come that which thou hast already.* As if he should say, Many haue hold of the Truth, they haue hold of CHRIST, they haue hold of the promises, but they hold them not fast, they hold them a while, but they hold them not fast till I come: *To him that ouercometh, &c.* and, *him that continueth to the end, will I make ruler ouer the Nations, &c.*

Men hold not without sound humiliation.

Reu. 2. 25. opened.

So,

So, I say, till a man be thus made fit, he may take hold for a while, but hee shall not hold fast till CHRIST come, but he will let goe his hold, because he is not prepared with humility. This is that which is required in that place I formerly named, *Matth.* 10. 6. *If there be any worthy,* (saith he) *let your peace come vpon them.* That is, if there bee any, when you come to preach the Gospell, that are so farre broken and humbled, if there be any that are so farre conuinced of their sinnes that they prize mee indeede, so that they hold mee, and will not let mee goe for any thing, but they are content to let all goe, rather then mee, such a man is worthie of me, such a man prizeth and esteemeth mee, and your peace shall come vpon him: That is, it shall come effectually vpon him, it shall abide with him, and saue his soule for euer. So, I say, when there is so much humiliation wrought in the heart, when the Spirit so farre conuinceth a man of sinne, that hee comes thus to prize CHRIST, this is the first thing wherein effectuall faith consists: for though it bee not the very thing wherein beleeuing consists, yet it is that preparation, without which faith can neuer be found sound and effectuall.

Mat. 10. 6. opened.

II. When the vnderstanding is cleare.

Secondly, when this is done, this is not all, when there is such a preparation made, that a man is willing to take CHRIST vpon any conditions, yet now, if hee shall not bee

well built, if hee see not iust ground to take him, if his vnderstanding shall not see the truth of the promise so clearely, that he can build on it, that hee can rest on it, that all the arguments in the World cannot draw him from it againe, his faith will not be effectuall. Therefore the second thing wherein the effectualnesse of faith consists, is to haue it well built in the minde and vnderstanding of a man, when he cleerely seeth the truth of the promise, that he can build vpon it infallibly. For your better vnderstanding of this, you must know that then a man is said to bee well built, to bee rooted and grounded in faith, when he hath the first ground right, that so hee proceeds from one to another, that it is not a confused superficiall knowledge, to assent to the truth, and promises that are deliuered in the Word, but when hee hath a sure ground, the first ground, and the next, and so he proceeds along. As, for example, the first thing that a man must doe, is to beleeue the Scriptures, to know that they are true and infallible, that they are the sure Word of GOD, when a man can say, this I know, and this I build vpon. And besides that, then wee looke vpon the promises which the Scriptures containe, wherein CHRIST, and forgiuenesse of sinnes is offered. Now if the first ground faile you, that is the bottome vpon which the promises stands; therefore haue that sure: when that is

When a man is said to be well built.

1. When he beleeues the Scriptures in generall.

2. The promises in particular.

is ſure, you muſt haue the promiſes ſure; that is, you muſt conſider the promiſes, and examine them, and ſee if this be the ſenſe of the Scriptures; If there be ſo much light in you, as to ſay, I finde it ſo, I finde the Scriptures true, I beleeue them, I finde theſe promiſes in the Scriptures, I finde CHRIST offered to euery creature vnder heauen; I finde that I haue a warrant to take him; when a man, out of himſelfe, out of an inward principle, out of his owne proper iudgement ſeeth this, and is conuinced of the truth of this, that the promiſes are ſo, and that they belong vnto him, that he may juſtly, vpon good ground, appropriate them to himſelfe; ſo that when hee lookes round about him, and conſiders all the objections that may be made, yet he can anſwer all arguments; when he fals downe, and is fully conuinced, and perfectly perſwaded in his own mind, when a man thus apprehends the promiſes, when his vnderſtanding is rooted and grounded in the faith; that is the ſecond thing wherein the effectualneſſe of faith conſiſts: And we ſee that deſcribed *Epheſ.* 2. Saith the Apoſtle there, *You are no longer ſtrangers and forraigners, but Saints, of the houſehold of God, and are built vpon the foundation of the Prophets and Apoſtles, Ieſus Chriſt being the chiefe corner ſtone.* Marke, (ſaith he) you are built vpon the foundation of the *Apoſtles* and *Prophets*; that is, you that are Saints, muſt conſider what ground you haue to take that

Application of the offer of Chriſt.

Eph. 2. 19, 20. opened.

name to your ſelues: Saith he, you are built vpon the foundation of the Apoſtles and Prophets; that is, you are not built vpon the foundation, vpon the word of a man, you are not built vpon this Doctrine that I teach, meerely becauſe I teach it, but you are built vpon the foundation of the Prophets, and Apoſtles: that is, you ſee the Prophets and Apoſtles deliuer this Doctrine. I, but one may ſeeke a further ground then that: What foundation haue the Prophets and Apoſtles? Saith he, *Chriſt* is the chiefe corner ſtone on which they are built. So that when you haue this tract of conſequence, I ſee the promiſe is ſure, Why? Becauſe it is built vpon the foundation of the Apoſtles and Prophets, they haue affirmed it. But how ſhall I know that they are ſure? Becauſe *Chriſt* himſelfe hath ſpoken by them, hee is the chiefe corner ſtone, when faith is thus grounded, then we are truely ſaid to bee built, and rooted, and grounded in faith. Therefore, as the *Samaritanes* ſaid, *Ioh.* 4. 44. *We beleeue, not becauſe thou toldeſt vs*, not for thy words, *but wee haue heard him our ſelues, and wee know that hee is the Meſſias, and Sauiour of the World.* Now, if thoſe *Samaritanes* had onely beleeued becauſe the Woman brought that relation, their faith might haue fayled them, but when they heard CHRIST themſelues, vvhen they ſaw him vvith their owne eyes, when they could ſay,

Note.

Ioh. 4. 44.

Particular knowledge.

in

in good earneſt, out of their owne knowledge: wee know, that this is CHRIST, the Sauiour of the World, that is ſuch a faith as will hold out. So, when a man doth onely take a perſwaſion out of the generall preaching of the Word, without a certaine ground, it prooues ineffectuall faith; but when men beleeue, becauſe themſelues haue ſeene, and out of that knowledge can ſay, they know CHRIST to bee the *Meßias*, when they know CHRIST to bee theirs, when they know CHRIST to bee the Sauiour of the World; and ſo, by conſequence, of them which are a part of the World, then they may be truely ſaid to bee built, to bee rooted and grounded in faith. This is that that Saint *Iohn* ſaith, 1 *Ioh.* 1. 19. ***Wee know that wee are of GOD, and that all the World lyeth in wickedneſſe.*** Wee know that wee are of GOD; that is, it is not a thing that we are vncertainely perſwaded of, but it is a thing that wee know as certainely as any man knowes a thing that is before his eyes, as a man knowes a thing of which hee doubts not; wee know that although all the World be againſt vs, though all the World runne another way, though all the World condemne vs for vaine men, idle men, for truſting in CHRIST crucified, yet we know that we are of GOD, and that all the World lyeth in wickedneſſe. I ſay, when a man holds out thus, when hee is put to the tryall,

1 Ioh. 1. 19. opened.

Ioh 6.68. opened.

when a man knowes in his owne knowledge, that it is ſo, as *Peter* ſaith to CHRIST, *Ioh.* 6. 68. many had taken CHRIST, that went away againe. Saith CHRIST to his Diſciples, *Will you alſo goe away?* Marke the anſwer that *Peter* giues: No: ſaith he, *Whither ſhould wee goe? thou haſt the words of eternall life. I know and beleeue that thou art Chriſt, the Sonne of the liuing GOD.* As if he ſhould ſay, It is impoſſible that I ſhould goe away, for I know and beleeue; that is, I know vpon good ground, I haue another manner of ground then they had: If I had no more ground then the reſt, I ſhould goe away as well as they, but I know and beleeue that thou art CHRIST, the Sonne of the liuing GOD, therefore it is impoſſible that I ſhould euer forſake thee, although all ſhould forſake thee. This is to bee rooted and grounded in faith, in this ſecond ſenſe, when we ſee an infallible ground, a ſure Rocke, vpon which our faith is built, and we are willing to aduenture our ſelues vpon it, to aduenture our goods, our name, our life, our liberty, that if a man bee brought to Martyrdome, hee can aduenture himſelfe, and put all that hee hath vpon it. This ground will hold out, I ſay, when the vnderſtanding of a man is thus built vpon the Word, when a man is examined euery way, when hee is able to anſwere all arguments, and all objections that may be brought

brought against it. This is the second thing wherein the effectualnesse of faith consists. I should adde more, but I must deferre them till the afternoone.

FINIS.

OF EFFECTVALL FAITH.

The ſecond Sermon.

1. THESS. 1. 3.

Remembring your effectuall Faith, &c.

THe third thing, wherein the efficacy of faith is ſeen, is when we take CHRIST; this is the action of the will; when wee take him in a right manner, when we take him ſo as to hold him, when we take him in ſuch a manner, as that we are knit and vnited to him. That this is required:

The third thing, wherein the efficacie of faith conſiſts: to take *Chriſt.*

Firſt, I will ſhew it in the generall: it is a point

point that wee haue often mentioned heretofore, but to all that I haue ſaid, I will adde that in *Heb.* 10. 22. *Let vs draw neere with a true heart, and aſſurance of faith.* Marke it, firſt there muſt be an aſſurance of faith, that is in the vnderſtanding and minde of a man, and to that muſt be added drawing neere, and that is an act of the will: for when we are aſſured of the truth of the promiſes, and haue appropriated them to our ſelues, then followes the act of the will; therefore in verſ. 38. of that Chap. it is ſaid, *The iuſt ſhall liue by faith: but if any man draw backe, my ſoule ſhall haue no pleaſure in him.* That Antitheſis, that oppoſition, that is made in that withdrawing of a mans ſelfe from *God*, is oppoſed to faith, to drawing neere to him; when a man not only beleeueth the promiſes, but accepts and receiues them. Now to doe this in a right manner, is that wherein the efficacy of faith doth principally conſiſt. Now what is that? It is to take *Chriſt*, to draw neere to him in a right manner; and then it is done, when you ſo take him, that you bring *Chriſt* into your hearts, to dwell there, as it is expreſſed, *Eph.* 3. 17. *that Chriſt may dwell in your hearts by faith.* That is, when there is an vnion made betweene *Chriſt* and vs, when he comes into the heart, when he dwels in vs, and we in him; when *Chriſt* is ſo brought into our hearts, that hee liues there, and when wee are ſo vnited to him, that we liue in him; when he growes in vs,

Heb. 10. 22. opened.

Verſ. 38.

Eph. 3. 17.

as

as the Vine in the branches; and we grow in him, as the branches in the Vine: when faith hath done this, then it is an effectuall faith, when it knits and vnites vs to CHRIST, as he ſaith, *I will come in, and ſup with him.* That is, I will continue with him, I will liue in him, and rule ouer him. Reu. 3. 20.

Now when *Chriſt* is in the heart, he is not there to no purpoſe; but, as *Paul* ſaith, *I liue in Chriſt, and he in me.* I ſay, when our taking of CHRIST ſhall proceede ſo far, as to make this vnion betwixt vs, therein this efficacie lyeth; when the heart is knit to him, as the ſoule of *Ionathan* was to *Dauid*, and when CHRIST ſhall be knit to vs againe, that we ſhall be content to leaue Father and Mother, and to become one ſpirit with him, as it is, *Eph.* 5. 23. It is a ſimilitude expreſſing the vnion betwixt *Chriſt* and the Church: *A man ſhall forſake Father and Mother, and ſhall cleaue to his Wife.* The word in the Originall, προσκολλᾶσθαι ſignifieth to glew: if there bee any conjunction that is neerer then other, it is ſignified in that word: there is not a word in all the Greeke Language, that ſignifieth a neerer conjunction, then the word there vſed for cleauing, or glewing. When a man ſhall forſake all, euen Father and Mother, the deareſt things in the world, and ſhall cleaue to *Chriſt*, (it is a repetition of what is ſaid *Gen.* 2. 24. concerning *Adam* and *Eue.*) when faith hath done this worke, it is an effectuall faith.

What taking of *Chriſt* is effectuall.

Eph. 5. 23. opened.

Gen. 2. 24.

But

But yet adde this againe, a man may take *Christ*, and seeme to draw neere to him, when it may be, it is done out of feare, it may bee, out of loue to his, and not out of loue to him, it may be done out of mis-information, and mistake; but when wee draw neere to God, and doe it out of loue, (put these two together) that we so take *Christ*, as that there is an vnion made betweene vs and him, and when it is done out of loue; as that condition is put in, in 1 *Tim*, 1.5. *The end of the Commandement is loue out of a pure heart and a good conscience, and faith vnfeigned.* As if hee should say, There is a double kinde of faith, a false faith, and a faith that is not hypocriticall, that is the word vsed in the Originall. Now, saith hee, the end of the Commandement is loue, &c. That is, all that *God* lookes for, is such a loue as comes from a faith that is vnfeigned, that is not counterfeit. Herein is faith seene not to be counterfeit, if it beget loue, and out of that loue we cleaue to *Christ*. So that this is the third thing that makes faith effectuall.

We must draw neere out of loue to *Christ*.

1 Tim. 1.5.

Fourthly, faith is then said to be effectuall, when it hath not onely done all this, when there is not onely a good preparation made for it, when it is well built in the vnderstanding, and when the will hath thus taken *Christ*, but there must bee a further act, and that is the turning of the whole soule, and a seconding of it in our whole liues & practice,

4. Thing wherin the efficacy of faith consists.

The turning of the whole soule.

a seconding

a ſeconding of it in our executions, and doing the things that *Chriſt* commands, as in *Gal.* 5. *In Chriſt Ieſus neither circumciſion availeth any thing, nor vncircumciſion, but faith that worketh by loue.* Such a faith as workes, that is effectuall faith. As if he ſhould haue ſaid, Many will be ready to beleeue in CHRIST, but will doe nothing for him, they will not worke. (Now working is in doing, or in ſuffering: for in ſuffering there is a worke as well as in doing, onely it is a worke with more difficulty, a worke with more impediments.) Againe, if they will doe any thing for *Chriſt*, it is not out of loue, but for other reſpects: perhaps out of ſome flaſh, or good moode, or ſome other reſpects; but to doe it as being rooted & grounded in loue, if faith haue this worke, it is effectuall faith; and therfore when faith hath once taken *Chriſt*, it muſt ſhoot it ſelfe into all the affections: for when they are all ſet on worke, endeuour will follow. If the will bee ſo ſet on worke indeed, the reſt will follow after it. *Loue* will follow, *Deſire* after *Chriſt* will follow, *Feare* to offend him will follow, *Repentance* and turning from Satan will follow, bringing forth *fruits* worthy amendment of life, and *obedience*, &c. will follow. Therefore you ſhall finde, that the promiſes are made promiſcuouſly, ſometimes to one thing, ſometimes to another: ſometimes, he that *repenteth* ſhall be ſaued: ſometimes, he that *beleeueth* ſhall be ſaued: ſomtimes, he that *obeyeth* ſhall be ſaued: you

Gal. 5.

Working in doing and ſuffering.

Why the promiſes are made promiſcuouſly.

you ſhall finde them promiſcuouſly; becauſe that when faith is effectuall, it hath all theſe with it, it purifieth the heart, and bringeth forth fruit worthy amendment of life. Therefore this muſt be added, to ſhew the efficacie of faith; and, if this be wanting, faith is not effectuall; not that it can be disjoyned from the other, but, that it is that wherein it conſiſteth with the reſt.

God tryeth mens graces.

And therefore it is GODS vſuall manner, when men ſeeme to take CHRIST, and to beleeue in him, he puts them to the tryall, to ſee what they will doe, whether their faith will worke or no. Thus he did with *Abraham*, when hee would proue him; hee was a faithfull man before, *God* had experience of him before, but yet he would proue *Abraham* by offering his ſonne, and when he ſaw he did it, he concluded that he had faith: indeede it was a ſtrong faith, for it endured the tryall. I ſay, GOD will put men to it. So likewiſe thoſe in *Ioh.* 12. 42. *Many of the chiefe Rulers beleeued in him, but they durſt not confeſſe him, for feare of the Iewes, leſt they ſhould be caſt out of the Synagogue.* There was a faith in them, a taking of *Chriſt*, but when it came to the tryall, it held not out, they durſt not confeſſe him, becauſe they feared to bee caſt out of the Synagogue: that is, when they came to ſuffer a little for *Chriſts* ſake, when they came to ſuch an action as confeſſing his Name, when they came to endure but ſuch a thing

Ioh. 12. 42.

a thing as to bee caſt out of the Synagogue, they forſooke him, which ſhewed that their beliefe was ineffectuall. So that, let a man ſeeme to haue all the other three, yet when the praiſe of men ſhall come in competition with any command of GOD, when *God* ſhall put him to doe any thing, to part with any thing that is deare to him, as he did *Abraham*, if his faith worke not, if his faith hold not out in the tryall, but ſtart aſide, like a broken Bow, it is not effectuall faith. So you ſee the things wherein the efficacie of faith conſiſteth.

Firſt, in the ſoundneſſe of the preparation.

Secondly, when the mind apprehends the promiſes, and ſees good ground to pitch vpon them.

Thirdly, when the will ſo takes *Chriſt*, as to bring *Chriſt* into the heart, ſo that *Chriſt* liues in vs, and that out of loue.

And fourthly, when faith worketh, and that in the time of tryall, when *God* ſhall put vs to it. I ſay, when you finde theſe foure things, you may conclude that your faith is effectuall.

3. How effectuall faith is wrought.

The laſt thing I propounded, is to ſhew how this is wrought, how our faith is made effectuall. It is made effectuall by the Spirit of *God*, it is not in our owne power, we are not able to beleeue, nay, wee are ſo farre from it, that wee ſtriue againſt it, the ſpirit in

It is not in mans power to beleeue.

in vs resists it; so that, if GOD himselfe put not his hand to the worke, no man is able to beleeue.

You may thinke, when you see such generall propositions as these, that Christ is offered to euery creature vnder heauen, and that whosoeuer beleeueth shall be saued, you may thinke, I say, that it is easie to bring this home in particular, to say, Surely this pardon belongs to mee. My Brethren, it is another thing for a man indeed to beleeue, for him to take CHRIST so as to deny himselfe for him, to take him so, as to mortifie his lusts, so as to take vp his crosse, so as to obey CHRIST, to follow him in all things, this is a thing that no man is able to doe, vnlesse GOD enable him to it, with his almighty power. For the heart of euery man, by nature, is so shut vp against CHRIST, that it will giue no entrance to him, he may stand and knocke long enough; vnlesse GOD himselfe shake off the bolts, and open the gates, and breake open these euerlasting doores, that the King of Glory may come in, we will not admit him, but keepe him out.

Euery man naturally hath a hard heart, that cannot repent, that cannot turne from sinne, he will bee content perhaps to take Christ for a Sauiour, but to take him so as to obey him, and feare him, so as to loue him: this no man will doe, or can doe, vnlesse the Holy Ghost enable him.

But

But, you will aske, How doth the *Holy Ghoſt* doe it?

Queſt.

The *Holy Ghoſt* doth it by theſe three acts. Firſt, by putting an efficacie into the Law, and making that powerfull, to worke on the heart, to make a man poore in ſpirit, that ſo he may be fit to receiue the Goſpell. For the Law, though it be fit to humble a man, yet it is no worke of ſanctification. If a man were able to doe any thing, he were able to ſee the righteouſneſſe the Law requires, and how far he is from it, and to diſcerne the curſe vpon the not doing of it, and yet this he is not able to doe, without the *ſpirit of bondage*: the ſpirit of bondage muſt make the Law effectuall, as well as the *ſpirit of Adoption* doth the Goſpell. That is, except the LORD himſelfe preſſe the Law on our hearts, ſo as to cauſe it to make ſinne appeare to vs, wee, that are the Miniſters of GOD, may diſcouer your ſinnes, we may ſhew you the rectitude required in the Law, we may ſhew you the danger, yet all will be to no purpoſe, vnleſſe *God* awaken you: if he will ſet ſinne vpon the conſcience to worry a man, to plucke him downe, when GOD ſhall charge ſinne on him, that he ſhall feele the weight and burthen of it, when he ſhall ſharpen ſinne, and cauſe it to vſe its ſting, this makes a man fit to receiue CHRIST: otherwiſe, if the ſonnes of Thunder ſhould ſpeake to men, if we ſhould come in the ſpirit and power of *Eliah*, nay, if GOD himſelfe

Anſw. How the Holy Ghoſt worketh faith: by three things.

1. Putting an efficacy in the Law.

A man cannot ſee his ſins to purpoſe without the ſpirit of bondage.

ſhould thunder from heauen, all would not moue the heart of a man, all would not awaken him to ſee his ſinnes, till *God* himſelfe ſhake the heart.

Act. 16. To conuert the *Goaler*, in *Acts* 16. the foundation of the Priſon was ſhaken; which was a reſemblance of the ſhaking of his heart: wee may as well ſhake the Earth, as ſtrike the heart of a ſinner without the worke of GOD. For, though the Law be a ſword, yet vnleſſe GOD take that ſword into his hand, and ſtrike therewithall himſelfe, it ſhall not be able to wound a ſinner. Therefore the firſt worke of the *Holy Ghoſt* is to awaken a ſinner, to ſet ſinne vpon him, that he may be fit to receiue CHRIST.

2. By ſhewing the excellency and the riches of Chriſt. Eph. 1. 18. 19. opened.

Secondly, when this is done, that the heart is thus prepared by the Spirit, then the *Holy Ghoſt* ſhewes vs what we haue by CHRIST, he ſhewes *the vnſearchable riches of* CHRIST, *what is the hope of our calling, and the glorious inheritance prepared for the Saints, and what is the exceeding greatneſſe of his power in them that beleeue.* I ſay, we neede the Spirit to ſhew theſe things.

Obiect. *Anſ.* No man can ſo ſee the riches of Chriſt, as to be affected with them, without the helpe of the Spirit.

But, you will ſay, a man may ſee theſe things without the helpe of the Spirit.

It is true, in ſome manner you may, but not in ſuch a manner as ſhall affect you. For there is a manner of ſeeing proper onely to the Saints, and that is the proper worke of the Spirit in them, when wee ſhall

ſo

to see them, as to be affected with them. Otherwise, you may reade the Scriptures a thousand times ouer, you may vnderstand them, yet you shall not bee affected with them, till the *Holy Ghost* shew them vnto you. This is the secret of GOD, that he reuealeth to those whom he meaneth to saue; that is, when hee presents these spirituall things prepared for vs in *Christ*, in such a manner, as that we shall loue them, and embrace them; when we shall not only see the truth of them, but the goodnesse of them; when GOD shall not onely shew vs the aduantages we haue by *Christ*, but the excellency of *Christ*, so that we shall be in loue with his person, as well as to be ready to receiue the priuiledges with him.

Now this is done by the Spirit: 1. *Cor.* 2. 12 *Wee haue receiued the Spirit of GOD, by which wee know the things that are giuen vs of GOD, and they are reuealed to vs by the Spirit.* They are two or three times repeated in that Chapter; as if he should haue said, If you saw them no more then other men doe, then naturall men doe, you would bee no more affected with them, then they are: but when you haue the Spirit of GOD to shew you the things that are giuen you of GOD, that is the thing that workes vpon you, and affects you. And so in *Ioh.* 14. 21. saith CHRIST, *I will come to him, and shew my selfe to him:* When CHRIST sheweth himselfe

1 Cor. 2. 12. opened.

Ioh. 14. 21. opened.

himselfe to a man, it is another thing then when the Ministers shall shew him, or the Scriptures nakedly read doe shew him: for when *Christ* shall shew himselfe by his Spirit, that shewing draweth a mans heart to long after him, otherwise we may preach long enough, and shew you that these spirituall things, these priuiledges are prepared for you in *Christ*, but it is the Holy Ghost that must write them in your hearts; we can but write them in your heads: Therefore the *Lord* taketh that as peculiar to himselfe: *I will write my Law in your hearts.* That is, I will make you affected with the things that I shew you, and this is the teaching of GOD. There is a teaching by men, and a teaching by GOD, that is, when *God* shall enable a man to see things in good earnest; otherwise it will be but as a man that sees a thing, when his minde is vpon another matter: so, wee shall see, and not see: but when the Holy Ghost shall shew you these things, you shall see indeed, till then, you may heare oft enough of these things, but your hearts will bee minding other matters; some about their profits, and some their pleasures, &c. but when the Holy Ghost shall shew you these things; that is, when he presents them to vs, that draweth the heart from minding other things, to seeke after CHRIST, to long after him, and not to content your selues, till you be vnited to him.

Ier. 31. 33. opened.

But

But, beſides this, there is a third act of the Holy Ghoſt, by which hee workes it, and maketh this faith effectuall, and that is the teſtimonie that the Spirit giues to our ſpirits, telling vs that theſe things are ours: when the heart is prepared by the Law, and when theſe things are ſo ſhewed vnto vs, that wee prize them, and long after them, yet there muſt bee a third thing, that is, to take them to our ſelues, to beleeue that they be ours; and there needeth a worke of the Spirit for this too: for, though the promiſes be neuer ſo cleere, yet, hauing nothing but the promiſes, you will finde that you will neuer be able to apply them to your ſelues: but when the *Holy Ghoſt* ſhall ſay, *Chriſt is thine*, and theſe things belong to thee, and GOD is thy Father; when the Spirit ſhall beare witneſſe with our ſpirits, by an immediate work of his owne, then we ſhall beleeue. This is neceſſarily required, and without this wee ſhall not beleeue. It is true, the holieſt man doth it two wayes.

3. By aſſuring vs that theſe things are ours.

This alſo muſt be wrought by the Spirit.

The teſtimony of the Spirit wrought two waies.

One is by cleering of the promiſes, ſhining into our hearts, by ſuch a light as makes vs able to diſcerne them, and to beleeue them, and to aſſent to them.

1. By clearing the promiſes.

But beſides that, hee doth it by an immediate voice, by which he ſpeaketh immediately to our ſpirits, that wee can ſay, as they ſaid, *Ioh.* 16. *Now thou ſpeakeſt plainly, and ſpeakeſt no parable*, we vnderſtand thee fully:

2. By an immediate voice.

Ioh. 16. 29.

so, till the *Holy Ghost* speake to vs, we are in a Cloud, God is hid from vs, wee cannot see him cleerely, but when we haue this Spirit of Adoption, to giue vs this witnesse, then wee beleeue plainely indeed. Therefore in *Isay* 57. 19. saith the *Lord*, *I create the fruit of the lips, Peace, &c.* That is, the Ministers may speake peace to you, but vnlesse I goe and ioyne with the Minister, except I adde a power of mine owne; that is, such an almighty power as I vsed in the Creation, it shall neuer bring peace to you. I create the fruit of the lips; that is, the words of the Minister to be peace, otherwise they would be ineffectuall. Therefore, I say, there must bee a worke of the Spirit to perswade a man in such a case. And you shall finde by experience, let a Minister come to them that are in despaire, they will not apprehend the promises, though we vse neuer so cleere reasons, though we argue with them neuer so long, and neuer so strongly, we shall finde that all will doe nothing, it will be but labour spent in vaine, till God himselfe open the Clouds, till hee will smile on a man, and send his Spirit into the heart, to giue a secret witnesse to him, till there be a worke of his owne joyning with the promises, we finde by experience that our labour is lost.

Isa. 57. 19. opened.

All arguments without the Spirit preuaile not.

It is true, we ought to doe this, and euery man is bound to looke to the Word: for, *faith commeth by hearing*; and to hearken to the

the Miniſtery; for it is *Gods* ordinance to breed faith in the heart, but yet till there be a worke of the Spirit, a man ſhall neuer be ſo perſwaded, as to haue any ſure and ſound comfort by it.

Now all this is done by the Spirit, it is the wonderfull worke of GOD: for when CHRIST is propounded to men, when he is offered, (as we haue often offered him to you, we haue ſhewed you what acceſſe you haue to him, that no man is excluded, that he is offered to euery creature vnder heauen, we haue ſhewed you the generality of the promiſe, that it takes in all, that you are contained vnder it, that you may apply it to your ſelues; I ſay, when all this is done) yet when a man comes to performe this, to apply it to himſelfe, he is no more able to doe it, then a dead man is able to ſtirre himſelfe. Therefore the ſame power that raiſed CHRIST from the dead, is requiredto worke faith in our hearts, as it is in *Eph.* 1. 19. *According to his mighty power which he wrought in Chriſt, when hee raiſed him from the dead.* So that it is as great a worke, to moue a mans heart to CHRIST, as to put life into a dead man; we are as vnapt and backward to it, as a dead man is to receiue life. For what elſe is the reaſon, that when we preach CHRIST to you, when hee is offered to you, that there bee ſo few that are affected with him, that there be ſo few that take him? doth it not ſhew that you

Eph. 1. 19. opened.

are dead? yea, so dead, that vnlesse GOD call you, and that there be a mighty worke of the Spirit, the hearts of men will neuer answer vnto vs. Therefore that is required as a condition in all them who will come, *Act. 2. So many as the LORD our GOD shall call.* That is, when wee preach, except there bee a secret voyce of the Spirit of CHRIST speaking to your hearts, as wee doe to your eares, and saying, *Come and take CHRIST*, no man will come. We see, CHRIST said to his Apostles, *Follow mee*, and presently they followed him; (for it was not the outward voice that did it, there was a secret voice within) so, when GOD shall call men to take CHRIST, then they doe it, but not before. That word that is vsed, *Luk. 14. 23. Goe and COMPELL them to come in, that my House may be full*, it intimates a great backwardnesse in vs. When men are compelled, it shewes, that not onely the arguments are strong, and forcible, but that there is a great backwardnesse in men, that they must (as it were) be constrained, that they must be put on it by force, and against their will; such is the vnaptnesse that is in men.

Act. 2, 39.

Luk. 14. 23. opened.

That men are compelled to come in, what it implies.

So, saith CHRIST, *no man comes to me, except the Father draw him.* That phrase of the Holy Ghost shewes, that there is an extreme backwardnesse, that, if they be not forced to come, (as it were) they will not doe it:

What is implyed by drawing Ioh. 6. 44. opened.

it: not but that when a man is once wrought vpon by the Holy Ghoſt, hee commeth of himſelfe; but that phraſe is vſed only to ſhew that backwardneſſe that is in man by nature. For, when the Holy Ghoſt hath wrought vpon the will, and hath turned that, then a man commeth vpon his owne legs, and is moued from an inward principle of his owne; therefore men are ſo *drawne*, that withall, *they runne after him*, as it is, *Cant.* 1. but it ſhewes this thing, for which I haue vſed it, that there is a wondrous backwardneſſe in all of vs by nature, and that this muſt be done by a great worke of the Spirit.

How the Holy Ghoſt draweth.

Cant. 1. 4.

Therefore the Apoſtle *Paul*, in *Eph.* 1. in all the former part of the Chapter, to the 18. Verſe, hauing declared the great Myſterie of ſaluation, he takes himſelfe vp on the ſudden, and beginnes to thinke with himſelfe, though I ſhew you all this, it is to no purpoſe, if GOD ſend not the Spirit of reuelation, &c. Therefore hee lifts vp his heart to GOD, beſeeching him *to giue them the Spirit of reuelation, to open the eyes of their vnderſtanding, that they might ſee the hope of their Calling, and the riches of their inheritance with the Saints.* So ſhould Miniſters learne to doe, to pray for the people, that GOD would infuſe and ſend his Spirit into their hearts, that they may be able to perceiue theſe things effectually, with a right apprehenſion,

Eph. 1. 18.

to

to see the secrets of GOD in them, you also should goe to GOD, and beseech him to helpe you with his Spirit, that so you may be able to apprehend these things, and that they may be powerfull, to worke the same thing, for which we deliuer them to you: and so wee haue shewed you these three things; First, what effectuall faith is: namely, in shewing you why it is called effectuall faith.

Secondly, wherein the efficacie of faith consists, and Thirdly, how it is wrought.

Now, last of all, wee are to shew you the reason, why GOD accepts no faith, but that which is effectuall.

4. Why God will accept no faith but that which is effectuall.

And there is good reason why no faith should be accepted of GOD, but that which is effectuall.

1. Because else it is not faith, because it is dead.

First, because otherwise it is not faith at all, if it be not effectuall; and if it be not faith, it is no wonder that he doth not accept of it. I say, it is no more faith, then a dead man is said to be a man: you giue the name of a man to him, yet he is not a man; no more is faith that is not effectuall, any faith; it hath only the name of faith, and there is no more in it: but as dead Drugges, which haue no efficacie in them, or as dead Plants, or dead Wine, which is turned to Vinegar, it ceaseth to be Wine, it is no longer Wine, but Vinegar; so it may be saidof ineffectuall faith, it is not faith, it hath the name and the shaddow of faith onely, and therefore *God* accepts it not.

Similes.

Againe,

Againe, God will saue none, vnlesse they be reconciled to him, and be such as loue him, for that condition is euery where put in. *All things shall worke together for good to them that loue him:* and he hath prepared a Crowne for them that loue him. Now, if faith be not effectuall, there will be no loue; and if loue be necessarily required, God cannot accept that faith that is ineffectuall.

2. Because such faith hath no loue. Rom. 8, 28.

Againe, if God should accept of a faith that is ineffectuall, the Deuils haue such a faith, by which they apprehend the Word, and a faith that brings forth effects: for they feare and tremble; but this is not the faith that purifieth the heart, it is not an effectuall, it is not a purging, liuely faith.

3. Because the Deuils haue such a faith.

Againe, Christ receiues none but them that deny themselues, and are willing to *take vp their crosse and to follow him*, that *mortifie the deedes of the body by the Spirit*. Now an ineffectuall faith doth none of these, and therefore that faith that saueth, must bee a working faith, or else these things should not be necessarily required.

4. Because it workes no mortification.

Againe, it was *Christs* end in comming into the world, *that he might destroy the workes of the Deuill*, and *for this end hath the grace of God appeared, that men should deny vngodlinesse and worldly lusts:* and for this end did hee giue himselfe, *to purifie to himselfe a people zealous of good workes*. He comes to be a King, as well as a Sauiour, to rule among his people, to haue

5. Because else *Christ* should lose the end of his comming into the world.

haue men obey him, which could not be, if faith were not effectuall, if it did not purifie the heart, and enable men to deny all worldly lusts, *and to liue soberly, righteously, and godly in this present world.*

6. Good workes are the way to saluation. Eph.2.10.

And last of all, good workes are required of necessity, as the way to saluation; *Eph.2.10. We are Gods workmanship, created in Iesus Christ vnto good workes, which he hath ordained that we should walke in them.* Good workes are required of necessity, GOD judgeth vs according to our workes, *Rom. 2.* and at the last day, the reward is pronounced, according to that which men haue done: *When I was in prison, you visited me; when I was naked, you cloathed me, &c.* And if they be required of necessity, then it is not a dead, liueless, workeless faith, but a powerfull, energeticall faith, a faith that is stirring and actiue, a faith that is effectuall, which GOD requires, without which we cannot be saued.

Rom.2.6.

Mat.26.35.39.

We come now to make some Vse of what hath beene said.

Vse 1. To try our faith, whether it be sound.

First, If GOD accept no faith, but that which is effectuall, it should teach vs not to be deceiued in a matter of so great moment; It should teach vs to looke to our faith, to consider whether it be a right faith or no. If a man haue Euidences, vpon which his lands, and whole estate dependeth, if one should come, and tell him that they were false Euidences, it would affect him; he would, at the

the leaſt be ready to looke, and to examine them, and yet theſe are matters of leſſe moment.

If one be told that his Corne is blaſted, that all the Trees in his Orchard are dead, that all his money is counterfeit, a man would looke euen to theſe things; a man would haue that which he hath to be ſound, and not counterfeit: and ſhall not we then looke to the faith that we haue, vpon which the ſaluation of our ſoules depends? ſeeing *God* accepteth none vnleſſe it be ſound, and ſeeing there is ſo much counterfeit faith in the world. It ſhould teach vs to looke about vs, and conſider what our faith is: For, as *Iames* ſaith, faith without workes cannot ſaue vs. *What anaileth it, my Brethren, if a man ſay he hath faith, and hath not workes, can his faith ſaue him?* So I ſay to euery man, in ſuch a caſe, thou that thinkeſt thou haſt faith, if there be not workes too, if it be not effectuall, if it be not a liuely faith, will ſuch a faith ſaue thee? If a man ſhould come and ſay to one that brags of the Balſome or Drugges which he hath, (that are dead, and haue loſt their efficacie) Will ſuch a Balſome heale thee? If a man haue a guilded Target, made of paper, a man may ſay to him, Will that Target defend thee? And ſo I ſay, when a man hath a counterfeit faith, Will ſuch a faith as this ſaue thee? It will not ſaue you; you may pleaſe your ſelues in it, as a man is pleaſed with a falſe dreame, but, when you are

Simile.

Iam. 2. 14.

Simile.

are awaked, you will finde that you are deceiued. Learne therefore to consider of your faith, to see if it be effectuall.

When the LORD proclaimed himselfe to be a *mercifull God, forgiuing iniquity, transgression, and sinne*; yet it is added, *he will not hold the wicked innocent*. So, when we haue said so much of faith, and that faith saueth; yet know, that it must be a working faith that saueth vs: It must be such a faith as purifieth the heart, it must be such a faith that may shew it selfe in fruits worthy amendment of life. And therefore Saint *Iames* taketh so much paines in this case, as you shall finde in his first Chapter, and the beginning of the second; hee layeth downe rules, and tels them, that if they keepe the whole Law, and yet faile in one point, they are guilty of the whole.

Exod.34.6.7.

Now hauing dealt so strictly, some might be ready to obiect: GOD is mercifull, and I shall be saued through *faith*.

Obiect.

It is true, (saith hee) if you haue a right faith, you shall be saued by it; but yet know this, that vnlesse your faith be such a faith as enableth you to doe what I say, it is a faith that will doe you no good, it will not saue you: for, though faith saueth you, yet it must be such a faith as worketh. And that he proueth by many arguments; (it is a place worth the considering, and fit for this purpose) I say, hee vseth some arguments to proue, that

Ans.

Fiue arguments of Saint *Iames* against workelesse faith

that that faith which is not effectuall will not ſaue vs.

As firſt, Saith he, if a man ſhould ſay to one, Be warmed, or, Be filled: as this is but vaine liberality, when as yet a man doth nothing; ſo, for a man to profeſſe that he beleeueth in CHRIST, and yet doth nothing for him, it is a vaine faith. 1.

Secondly, Some man might ſay, *Thou haſt faith, and I haue workes ſhew me thy faith by thy workes.* That is, if a man haue faith, hee will ſhew it by his workes. As if hee ſhould haue ſaid, If the Sunne be the greateſt light, let it giue the greateſt ſplendor; If the Loadſtone be of ſuch a vertue, let it ſhew it, by attracting the Iron to it: So, if thy faith be effectuall, ſhew it by thy workes: that is, if thy faith be a true faith, it muſt bee a working faith, or elſe it is nothing, GOD will not accept it. 2. *Note.*

Thirdly, vnleſſe it be a working faith, an effectuall faith, the Diuels haue the ſame: *thou beleeueſt that there is one God; the Diuels doe the ſame, and tremble.* 3.

Fourthly, If any man could be juſtified by faith without workes, *Abraham* might haue beene ſo juſtified; but *Abraham* was juſtified by his workes; that is, by ſuch a faith as had workes joyned with it. And not *Abraham* onely, but *Rahab*, (that is another example: for it might be objected, *Abraham* indeed beleeued, and was juſtified by workes, but *Rahab* had 4.

had no workes, ſhee was a wicked woman, and therefore was juſtified by faith?

To this therfore he anſwereth, that) ſhe had workes, or elſe ſhe could not haue beene ſaued, vnleſſe ſhe had ſuch a worke as that in ſending away the Meſſengers, her faith could not haue juſtified her. Indeede, that was a great worke; for ſhe aduentured her life in it.

5. And laſtly, ſaith he, *as the body, without the ſoule, is a dead body*, a ſtinking carrion, there is no preciouſneſſe, nor no excellency in it; *ſo faith without workes is dead.* Therefore looke to your faith; doe not thinke that a faith that meerely taketh *Chriſt*, and beleeueth in him, that it is a faith that ſhall juſtifie you. Let all theſe arguments perſwade you, that if it bee not a working faith, it ſhall doe you no good. Therefore let this be the firſt Vſe, to conſider your faith, whether it be effectuall or no, by the working of it.

Vſe. 2. To judge our conditions by the efficacy of our faith.

The ſecond Vſe that we may make of it, is this: Hence we ſhould learne to iudge of our eſtates and conditions, by the efficacie of our faith: for, if no faith be receiued, but that which is effectuall, then it behooues vs to looke to the working of our faith.

Not to beleeue all that ſay they haue faith, nor all that ſay they haue none.

Againe, if GOD accept no faith but that which is effectuall, hence we may learne alſo not to beleeue all that ſay they haue faith, nor to beleeue all thoſe that ſay they haue none. As for thoſe that ſay they haue no faith, yet, if we ſee the fruites of faith in them, that they haue

haue thoſe things that faith brings forth: If you ſee a man that complaineth he beleeueth not, yet if he loue the Saints, if he endeuour to keepe Gods Commandements, if he continue not in any knowne ſinne, if hee doe not dare to omit holy duties, nor to ſleight them, certainely, this man hath faith: for we finde the effects of it there: although he haue loſt one act of his faith, which is the comfortable aſſurance of a good eſtate; yet if the firſt act, by which he reſteth vpon *Chriſt*, and by which he taketh *Chriſt* to himſelfe, be there, we may conclude there is faith. When we ſee ſmoke, and feele heate, we ſay, there is fire, though we ſee no flame: ſo, when we ſee theſe fruits in a man, we may boldly ſay, he hath faith, though he hath not ſuch a reflect act, as to know in himſelfe that he hath it, and ſo to haue a comfortable aſſurance of his condition.

Act of faith double.

Simile.

A man may haue faith, though he want feeling.

On the other ſide; if a man ſaith, he knoweth and is perſwaded that his ſinnes are forgiuen, his conſcience is at reſt, and yet for all this, we finde no workes, I ſay, this man hath not faith: for there wants the efficacie of it: So that as the two ſonnes in the Goſpell; one ſaid he would goe into the Vineyard, and did not; the other ſaid he would not goe, yet afterwards he repented, and went: ſo it is with theſe two; the one ſaith he hath not faith, and yet for all that, we ſee, he doth the things that faith requireth, we ſee the efficacy of faith in him.

Of thoſe that ſay they haue faith, but haue not.

him. Againe, the other saith hee hath faith, and yet doth not bring forth the fruites of faith, he doth not shew the efficacy of faith in his life; the one shall be justified, the other shall be condemned.

Simile. As when we take two Drugges, or two Pearles, &c. the one hath lost his colour, seemeth withered and dead, so that to the outward view, it hath lost all, yet it hath its efficacie still, that such a thing should haue; the other looks very faire, and hath a right colour and smell, but it hath no efficacie in it; wee say, one is a liuely Drug, and a good one, and the other a counterfeit: so, when one man complaines that he hath no grace, that he is an hypocrite, and yet hee brings forth fruite worthy amendment of life, and wee see the working of his faith; I say, this is true faith: On the other side, hee that makes a shew of faith, and yet wants the efficacie of it, he hath no faith. Wee should learne thus to iudge, when men professe they haue faith, and wee finde it not by their workes. It should teach both ciuill men and hypocrites to know their estates: for it discouereth both. For when the ciuill man commeth, and seeth that hee doth much of the second Table, and little of the first; and the hypocrite again, doth much of the first, and little of the second; let them consider that faith enableth a man to *haue respect to all Gods Commandements:* it workes a generall change. And as this is true, for the substance,

Psal. 119. 7.

ſubſtance, ſo it is alſo for degrees: for, if *God* accepts onely effectuall faith, then ſo much efficacie, and ſo much working as you finde in any man, ſo much faith there is. If there be no workes, there is no faith; if the workes be few, the faith is a languiſhing faith; if the workes be many, the faith is great and ſtrong. That is the ſecond Vſe wee ſhould make, to learne to judge aright of our ſelues and others.

Vſe 3. To iuſtifie the Doctrine of good workes againſt the Papiſts ſlanders.

Thirdly, if it be onely an effectuall faith, which GOD accepteth, then this juſtifieth our Doctrine againſt the Papiſts, that ſay, we teach that onely faith juſtifieth, and require no good workes. I ſay, we teach, that not a naked, but an effectuall faith doth it. So that all the difference betweene them and vs, is this; we agree both in this, that workes are neceſſarily required to ſaluation, that no man ſhall ſee GOD without them, without pureneſſe of heart, and integrity of life. We ſay, Except men *mortifie the deedes of the body by the Spirit, they ſhall dye*; and *there is no condemnation to them that walk not after the fleſh, but after the Spirit:* That is, there is a neceſſity put vpon men to walke after the Spirit; in this we agree: but here is the difference: They ſay that faith and workes both are required to juſtifie; we ſay, that nothing is required but faith, and that workes follow faith: wee ſay, faith indeed is working, and produceth ſuch effects; ſo that, whereas they ſay faith, and

Difference betweene vs and Papiſts in the Doctrine of iuſtification.

workes; we say faith only, but it must be an effectuall faith, a working faith.

Obiect. If they obiect that place of *Iames*, wee are not justified by faith, but by workes.

Ans. I answer, that there is a double justification, there is a justification of the person; so was *Abraham* justified by faith, as *Paul* expresseth it, *Rom.* 4. But then there is a second justification, a justification of the faith that *Abraham* had, he justified his faith by his works, he shewed that hee had not a dead faith, a liuelesse faith, a faith without workes, but that he had a liuely effectuall faith: for he added workes to his faith, his workes wrought together with his faith. So that, if the question be, Whether *Abraham* was an hypocrite? his workes justified him that hee was none. If the question be, Whether *Abraham* was a sinner? his faith justifieth him, and shewes that he was made righteous through faith. So, there is a justification of the person, and a justification of the faith of the person: as when a man is said to justifie such an action, or such a cause, the meaning is not, that he will make that just which was vnjust before, but he will make it appeare to be just; so *Abraham* was declared to haue a justifying faith, by that power and efficacie it wrought in him, in offering vp his sonne.

Iustification double. Rom. 4. *Note.* *Simile.*

Againe, it is objected out of that place, that *by workes faith is made perfect*; therefore it seemes that faith is nothing alone,

if

if workes bee not joyned with it.

Answ. Faith made perfect by works, what.

I answer, that when it is said that faith is made perfect by workes, the meaning is, that faith is made good by workes; the perfection of faith is declared by workes. As one that professeth that he hath an Art, and that he is able to doe this and that; if he doe the worke wherein his Art is shewed, if he make any artificiall worke, by that he maketh good his Art. Or, as when we say, these Trees are good, because they haue sappe in them, they are not dead Trees. Now the Tree is made perfect by the fruit; so faith by workes is made perfect. Not that workes put life into faith; the sap must first be in the Tree, and then it bringeth forth fruit: so there must first be a life in faith, and then it bringeth forth workes. So that, when we say that faith is made perfect by workes, the meaning is, that workes declare faith to be right, as the fruit doth declare the Tree to haue sap.

Simile.

Againe, if it be objected, (as it is by them) that workes, and loue, &c. are to faith, as the soule is to the body: for, as the body, without the soule is dead, so faith without workes is dead: Hence they gather, that faith is as the body, and that loue, and workes are as the soule: therefore faith justifieth not but workes.

3. Obiect.

To this I answer; They take the comparison amisse: For the scope of it is this; as a soulelesse body is nothing worth, it is

Ans. What meant by these words *Faith without workes is dead.*

dead, and no man regardeth it; ſo is a workeleſſe faith: The meaning is not, that workes are as the ſoule, and faith as the body; but, as a man, when he lookes vpon a carkaſſe, and ſeeth no life in it, no pulſe, no motion, no ſence, ſuch a body is nothing worth; ſo when we ſee a faith without motion, that hath no pulſes, that hath no expreſſion of life in it, ſuch a faith is of no worth.

4. *Obiect.*

But, you will ſay, if we be not juſtified by workes, to what end are good workes required?

Anſ. Why good works are required, ſeeing they iuſtifie not. Rom. 6. 1, 2.

I anſwer, there is end enough, there are motiues enow: Is not loue a ground ſtrong enough to bring forth good workes? When this objection was made to *Paul*, *Rom.* 6. If Grace abound, why may wee not ſinne the more; for Grace aboundeth, as ſinne aboundeth? he might eaſily haue anſwered, Except you doe good workes, you cannot be ſaued; but he ſaith, *How can we, that are dead to ſinne, liue any longer therein?* That is, when a man is once in CHRIST, there will be ſuch a change wrought in him, that hee ſhall finde CHRIST killing ſinne in him, and hee ſhall be raiſed againe to newneſſe of life, inſomuch that he muſt of neceſſity doe it; there will be loue in his heart, that will ſet him aworke, that will conſtraine him: therefore, ſaith he, are you not baptized into *Chriſts* death? That is, when a man is in CHRIST, he is dead to ſinne, as CHRIST dyed for him: ſo that, though

1. They euidence our right in Chriſt.

though there be no ſuch motiue, as for a man to get Heauen by his workes; yet, vpon the taking of *Chriſt*, there is a loue planted in the heart, there is a change wrought in the heart, ſo that there is an aptneſſe in it to doe good workes; ſo that now a man delighteth in the Law of *God* concerning his inward man, he deſires nothing more then to be employed in it, it is his meate and drinke to doe the will of GOD. Is not this enough to moue vs?

2. God rewards according to our works. 1 Pet. 1.15.

Againe; though good workes be not required for juſtification, yet this may be a motiue: GOD rewards vs, he chaſtens and afflicts vs according to our workes: 1 *Pet.* 1.15. ***We call him Father, that judgeth euery one according to his workes:*** That is, if our workes be good, he is ready to reward vs; if wee faile, he is ready to chaſtiſe vs, as a Father doth his children: therefore let vs ***paſſe the time of our dwelling here with feare.*** So that the Saints, after they are in the ſtate of grace, they may contract a kinde of guiltineſſe vnto them, ſo that they may make their Father angry, they may feele many effects of his diſpleaſure, though they ſhall not loſe his fauour for euer: and the more our good works are, the greater is our reward.

3. Good workes neceſſary, though not to iuſtification.

Againe; wee require good workes of neceſſity, as well as the Papiſts: wee ſay, you muſt haue good workes, or elſe you cannot be ſaued; ſo that, except you haue repented, except you haue loue as well as faith,

except there be a change of heart, *Christ* is not in you.

Different rise of good works in Papists and vs.

We require good workes with the same necessity; onely they haue a different rise, they rise from different grounds. When the Papists are asked what should moue a man to doe good workes? They say it is by way of merit, to get heauen; and that is it that maketh all their workes to be of no worth. For, take any naturall man, he that hath the most impure heart, may not he, to escape Hell, and to get Heauen, doe all the workes the Papists require, and for the same end that they require them? May he not giue Almes, &c. But to doe it out of loue, that is a thing that no Hypocrite is able to reach vnto: And therefore we say, that the meanest worke, euen the giuing of a Cuppe of cold water, is a good worke, if it proceed from loue: whereas, take the faireſt worke, that hath the greateſt glory, and splendour, though it be Martyrdome; if it come not from loue, if it be not a fruit of faith, *if a man giue his body to be burned, and giue all that hee hath to feede the poore*, if it come not from loue, GOD accepts it not. So much for the second Vse.

An hypocrite cannot doe things out of loue to God.

2 Cor. 13. 2.

Vse 3. To labour to grow in faith and assurance.

The third Vse that wee should make of it, is this: If nothing be accepted, but that faith that is effectuall, we should learne hence, that, if we will grow in ability to worke, if we will grow in obedience, wee must grow in

in faith: for all efficacie must come from faith: for it is onely the effectualnesse of faith that God requires. That is, if there be any effectualnesse in man, that comes not from faith, God requires it not: for it is the efficacie of faith which God requires. Therefore, if wee will bee enabled to doe the duties of new obedience, labour to grow in faith, that must inable vs to doe what wee doe: if wee haue not the ground, all that we doe is in vaine. Therefore, when we finde any coldnesse, any weaknesse in the Graces wee haue, any languishing; increase faith, and all other Graces will grow. If you finde you cannot pray, when you find your hands weake, and your knees feeble, that you cannot runne the wayes of *Gods* Commandements, strengthen your faith, labour to increase your assurance. When the branches are weake and withering, we vse to dung the root; so, in this case, labour to strengthen your faith: for that will inable you to doe much; it is all in all.

What course to take in weakenesse of grace.

Simile.

This will be of much vse to vs in many cases. When a sinne is committed, we should labour now to recouer our selues out of that relapse. What is the way? By labouring to get assurance of the forgiueneſse of it. Goe to God to strengthen thy faith, that is the way to get out of sinne.

Labouring to strengthen faith, of much vse.

1. In getting assurance of pardon after sin is committed.

If there be a strong lust, that thou art to grapple withall, and which thou canst not get

2. In conflict with strong lusts.

get the victory ouer, the way is to goe and increaſe faith, to increaſe aſſurance: for, the more faith is increaſed, the more loue, the more the heart is inclined to GOD: for faith turnes the bent of the heart from pleaſures, and profits, from a deſire of the praiſe of men, to GOD: ſo that, the more faith, the more ability there is to ſtriue againſt the corruption that is in you.

3 In want of graces.

Againe; if a man finde hee wants patience, he wants thankfulneſſe, the way is, not to looke on the Vertues, to reade morall Writers, but goe and ſtrengthen thy faith, and that ſhall enable thee to doe wonders: otherwiſe we water the branches, and let the roote alone.

How Miniſters ſhould build.

Thus ſhould wee Miniſters doe, lay this maine foundation, to build vp our hearers in this, and the reſt will follow. This *Paul* did, that was the great Maſter-builder, hee layes downe in all his Epiſtles, the foundation of faith: in his Epiſtles to the *Romanes*, to the *Epheſians*, to the *Coloſſians*, to the *Galatians*; and after that hee deduceth particulars, and buildeth on it: ſo your maine buſineſſe is to conſider whether you haue faith, to get aſſurance of that, and when you haue that, then ſtriue againſt particular vices, and adorne your ſelues with particular graces: For, becauſe you labour not to haue this maine grace, this roote and foundation of all the reſt, I ſay, this is the reaſon why

why those good motions that you haue put into you by the Holy Ghost, those motions that you haue in the hearing of the Word, and the good purposes that you take to your selues, come to nothing, because they haue not faith for their ground.

That generall of Faith, must goe before these particulars: Though the Plants bee good, yet, if the ground bee not good, and connaturall, where they are planted, they will not grow. Therefore we finde it ordinarily, that when men haue resolutions to giue ouer such and such sinnes, to leaue such and such vices, their wicked company, drinking, gaming, and the like; it may be it holds for a day or two, yet this comes to nothing; because the maine foundation is not laid, they goe to worke without faith: when the ground is flesh, and the worke spirituall, how can it liue? for euery thing liues in its owne element; and these motions in them, are as the Fish is out of the water: and as the fire, when it is out of its place, dyes and is extinguished; so these good purposes, when they are not particulars that arise from that generall of faith, they are in the heart as a thing out of its owne element, and therefore they perish. Therefore, when you haue these purposes, know that they will come to nothing, if you take not the right course. Therefore labour to beleeue the promises, to bee assured of saluation, that you are transla-

Simile.

Simile.

ted

ted from death to life, by an effectuall faith: when this is done, you ſhall finde that your purpoſes will hold, and till then they are in vaine.

Vſe 4. To looke to faith in our ſearch.

And ſo againe, this ſhould teach vs, ſeeing all depends vpon faith, when wee come to ſearch, to conſider what aſſurance wee haue, that ſo we may goe the right way to worke. For commonly, when wee conſider our eſtates, we looke what fruites wee haue, what ſincerity hath appeared in our life, and if we finde that weake, we commonly conclude, that our faith is weake alſo; and ſo the weakneſſe of our ſanctification weakneth our aſſurance; but wee ſhould goe another way to worke: When we finde a weakneſſe, we ſhould go to the promiſes, and ſtrengthen our aſſurance: for there be two wayes to increaſe aſſurance.

Two wayes to increaſe aſſurance.

One is by the promiſes, the ſure Word, on which faith is built.

The ſecond is by the fruites of ſanctification in our ſelues.

Now when we finde theſe languiſhing, we ſhould goe to the firſt, and the other will be increaſed by it. Faith worketh in you ſanctification, and maketh you to beleeue the promiſe; as exerciſe begets health, and we are made fit by health for exerciſe: or as acts beget habits, and habits are meanes to exerciſe thoſe acts: So aſſurance, grounded vpon the promiſe, it enableth, and enlargeth, and increaſeth

Simile.

creaſeth ſanctification, and ſanctification increaſeth aſſurance: but firſt ſee faith, and then the other as fruites of it. If you finde a weakneſſe in ſanctification, labour to ſtrengthen your faith, and that will increaſe it: for that is the ground of all.

FINIS.

OF EFFECTVALL FAITH.

The third Sermon.

1. THESS. 1. 3.

Remembring your effectuall Faith, &c.

IN the fifth place; If nothing pleaſe GOD, if he accepts of nothing but what comes from effectuall faith; then we ſhould learne hence to iudge aright of our workes: for what workes ſoeuer wee doe, they pleaſe GOD no further then hee ſeeth and findeth ſome faith in them. The Vſe before ſhewed vs how to iudge aright of our

Vſe. 5. To learne to iudge aright of our workes.

our faith; this teacheth you how to iudge aright of all the workes you doe, that you doe not miſtake in them. For men are very apt to iudge amiſſe of what they doe in this caſe.

There be many workes that haue a ſpecious and faire ſhew in the view of men, and perhaps in your owne opinion: But if there be not faith in thoſe workes, GOD regards them not: as, *Iames* 2. 22. when *Abraham* did that great worke, in offering his ſonne, (which was the greateſt worke that euer hee did, and the greateſt worke that is recorded in all the Booke of GOD) yet, ſaith the Apoſtle there, *Doe yee not obſerue how faith wrought with his workes?* That is to ſay, If faith had not ſet him on worke to doe this, if faith had not beene the Spring to ſet this wheele on going, GOD had not accepted this. So, doe whatſoeuer you will, further then faith works with you in all that you doe, GOD regards it not.

Iames 2. 22.

God accepts our workes no further then he findes faith in them.

Therefore you ſhall obſerue in *Chriſts* anſwer to the Woman of *Canaan*, in her earneſt prayer, in her comming to *Chriſt*, her fighting and ſtriuing againſt the Diuell, her tenderneſſe to her Daughter, her holding out ſo long as ſhe did; all this *Chriſt* lookes ouer: But when he comes to giue his cenſure of her worke, of her carriage, *Oh Woman, great is thy faith*, ſaith he. That was it that ſet a great price vpon her worke: *Matth.* 15. 26, 27.

Mat. 15. 26, 27.

So,

So, take the moſt excellent, the greateſt worke that can be performed, GOD ſets them at no higher a price then hee findes faith in them; he weighes them by that: ſo much faith as is in them, ſo farre he accepts them, ſo farre he regards them. Looke in *Heb.* 11. you ſhall finde many glorious workes ſet downe. All the great workes that *Sampſon* did, all the workes that *Dauid* did, the works that *Gedeon* did, the workes that *Barus* did, the workes that *Moſes* did, and ſo along, you ſhall ſee there, that there was nothing in all theſe workes that was regarded, but their faith: all is imputed to faith. And therefore, when you goe about any thing, labour to ſee faith ſet you aworke; and know, that as much faith as there is in any worke, ſo much GOD regards it, and no further. *Iacob* had done many good things, that pleaſed GOD, yet GOD, when he would put a marke of his fauour vpon him, when he would call him *Iſrael*, when he would change his name, it was for that great worke of faith, when he prayed all night, when hee would not giue ouer, when he would not let him goe, when hee preuailed with *God* by faith; now, ſaith *God*, *thy name ſhall be called Iſrael.* (As if he ſhould ſay) Now I will put a name of honour vpon thee. Why ſo? Not becauſe there was more in that worke, ſimply conſidered, as it was a worke: but becauſe there was more faith in it. And it muſt needes be ſo: for GOD doth Heb. 11.

not as men doe, who accept the giuer for the gift. (If a man come to you with a great gift, you will accept his person for it.) But God accepts the gift for the giuers sake: though the gift be neuer so small, if the giuer be such as beleeues in him; if his affections be right, if he doe it out of a right ground; that is, if he doe it out of a ground of faith, he is accepted, whatsoeuer it be. Indeed, otherwise, whatsoeuer we doe, we may call it by our owne name; we may say, he is a patient man, or he is a temperate man, or these are workes of Iustice, or workes of temperance: But we can neuer call it godlinesse, except it rise from faith, except it come from this ground; because indeed it is not done to God. (Marke it) I say, further then a man doth a thing out of faith, hee doth it not to God. For, to doe a thing out of faith, is nothing else, but when out of perswasion of Gods loue to me, I doe this thing: meerely for his sake whom I haue chosen, to whom I giue my selfe; one that I know loues mee; and therefore, though there were no reward for it, I would serue him. This is a worke of faith. Now, I say, this is properly godlines. And therfore, in 2 *Pet.* 1. when the Apostle had named *Patience* and *Temperance*, lest wee should mistake, (as if hee should say, There be many Vertues of this nature amongst men that belong not to God.) Therefore, saith he, *Adde Godlinesse*; that is, Let it be such as

God accepts the gift for the giuer.

To doe a thing by faith, what.

as becomes a godly man to doe. Godlineſſe is that which is done to GOD; ſuch things and ſuch qualities as haue an eye and reſpect to him, ſuch things pleaſe him. What if a man ſhould doe neuer ſo much, if it pleaſe not GOD, it is loſt labour. It is ſaid, *Heb.* 11. 6. that *Henoch pleaſed God.* Marke how the Apoſtle reaſons: (ſaith hee) *without faith it is impoßible to pleaſe God:* therefore, in that he is ſaid to pleaſe GOD, it muſt needes be through faith. You know, it is ſaid, *Rom.* 13. *whatſoeuer a man doth, if it be not of faith,* and loue, GOD lookes not to it; you know there can be no loue without faith.

Godlineſſe what.

Heb. 11. 6.

Rom. 13.

Conſider but how it is with your ſelues; If a man ſhould doe any thing for you, you know, hee may haue many other ends, hee may doe you many a great good turne; yet, if you be perſwaded this comes not out of loue to me, nor of true reſpect to me, you regard it not, whatſoeuer it bee. If it bee but a ſmall thing, if it be done out of loue, you reſpect it. So it is with GOD; workes that come from faith and loue, (for thoſe I reckon to be all one) thoſe he reſpects wondrouſly. Therefore we ſhould learne to iudge aright of our workes; it will helpe vs againſt that poſition of the Papiſts, and alſo againſt the common opinion of men.

Euery man thinkes that Almes-deeds, doing good to the poore, and doing glorious things, &c. that theſe are good workes, when

We must reckon common actions in our callings to be good workes.

as common actions they exclude, as if they were not good workes: But it is not so; we may doe the greatest workes of this nature, and yet they may haue no excellency in them at all.

Againe, the very ordinary workes of our Calling, ordinary things to men, ordinary seruice from day to day, if it come from faith, if it be done as to the *Lord*, he accepts them, and they are good workes indeed. This vse we ought to make of it: If GOD regard not any thing but faith, we should not be deceiued in our workes which we doe.

Vse 6. To try if we haue faith.

Againe, if faith be such a thing, that no workes are accepted without it, that no branch will grow except it come from this roote; if there be no saluation without it, if it be a thing that is most profitable for vs; If thou sayest now, How may I know whether I haue faith or no? I may be deceiued in it. When we hang so much vpon this peg, we had neede be sure that it be strong, and that it will hold vs. I will therefore make this present Vse, in shewing what the signes of this faith, and what the characters of it are, that you may learne to iudge aright, whether that faith that sets all the price vpon your workes, be a right faith, or no: You may know it by this:

1. Triall. A secret perswasion of the Spirit.

Where there is a true faith, there is a secret perswasion wrought in the heart, whereby GOD assures you that he is yours, and you

you are his; as you haue it, *Rev.* 2. 17. *To him that ouercommeth, will I giue that hidden Mannah, and a white stone with a new name written in it, that hee onely knowes that receiues it*: (That is) That is one thing by which ye shall know whether you haue true faith or no: Haue you euer had any of that hidden *Mannah?* (that is) Haue you had such a secret perswasion, which hath beene as sweet as *Mannah* to you, which you haue fed on, as they fed on *Mannah*, which giues you life, as *Mannah* gaue life to them? Onely hee sayes it is a hidden *Mannah*, it lyes not abroad, others see it not, but it is *Mannah* that your hearts secretly feede on. So that, wouldst thou know whether thou haue faith? Hath God giuen thee such a stone with a new name written in it, that is the stone of absolution? As the manner was among the *Athenians*, among the old *Grecians*; that the sentence of absolution was giuen by white stones, as the sentence of condemnation was blacke stones: So (saith he) God will giue him such a secret testimony that he is acquitted, that when he is called in question, (as they were, that they knew not whether they should dye or liue; in that case, if they had the white stone, such a man was absolued: So, I say) Hath God giuen thee such a stone, with thy name vpon it? Hath he giuen you such a stone, as you know in the secret of your heart, such as none knowes, but *God* and your selues?

Rev. 2 17.

Hidden Mannah.

White stone, what it signifieth.

selfe? (that is) Hath hee euer opened the clouds? hath hee euer shewed himselfe to you? hath he cast a good looke vpon you? hath he made your hearts glad with the light of his countenance in his Beloued? (for such a secret worke there is of the Spirit, by which God cheereth and comforteth the heart of a man: that is his manner in working faith. After the Law hath beene a Schoolemaster to a man, after there hath beene such an inditement, that he hath beene brought in question of his life, when there hath beene a great storme, then he comes into the heart, as hee did into the Ship, and all is quiet. I say, that is his manner, he comes into the heart after such a manner, and speakes peace to a man.) Haue you euer found this worke in your selues, that after much trouble and disquiet within, God hath spoken peace to you, that he hath said to your soules, *I am thy saluation?* Not that that is absolutely required, that there should be such a trouble going before, For, although it be true, that he neuer speaks peace, but when there hath gone some trouble, but when there hath gone some conuincing of the spirit before, which conuinceth a man of sinne; yet this you must know, that still the promise is made to the comming, and not to the preparation. And therefore, if a man be at his journies end, it is no matter how he came there. If a man finde that he be in Christ, and hath had such a testimonie from

Gods manner of working faith.

Alike trouble of Spirit in conuersion not necessary to all, and why.

from his Spirit, though he haue not had ſuch a worke of humiliation as perhaps he expects, yet know, that the promiſe is made to that. And if you haue that which the promiſe is made vnto, is not that ſufficient? It is true, as I ſaid, you muſt haue it really, you muſt haue it in good earneſt, there muſt goe alwayes a worke of humiliation before the teſtimony of the Spirit. But miſtake not: that turbulent ſorrow, that violent diſquiet of the minde goes not alwaies before. For example; Take two men, the one is arreſted, and condemned & brought to the poynt of death, he makes account of nothing elſe; A pardon comes to this man, and hee is ſaued; there was great trouble went before, and hee was wondrouſly affected when the pardon came: But now there is another man that is guilty of the ſame offence, and hee knowes certainly that he ſhall be called in queſtion, and hee is ſure to loſe his life, vnleſſe his peace be made. Now before this be acted, before that indeed he be put in priſon, before that indeed he be condemned, and before his head be brought to the blocke, he is certified that a Pardon is come out for him. This man knowes his eſtate as well as the other, and he knowes that he had periſhed without a Pardon, as well as the other; and he makes as much account of his Pardon as the other, and will not let it goe for his life as well as the other.

Simile.

Now, both theſe are pardoned, both are

ſure of life: but there is a different manner of doing it. The one man was affected and much ſtirred before, he was put into a wondrous affright before: The other man is convinced of the danger, he is in as well as he, although he be not put to that extremity of ſorrow, though he be not brought to ſo neere an exigent as the other: So, if a man be convinced of ſinne, if a man know in good earneſt, throughly, what the danger is, that he muſt periſh, if he haue not this Pardon. Now, I ſay, if thou haue ſuch a teſtimony, build vpon it: For it is true, that God, before hee comes in the ſoft voice, he ſends a Wind before, that rends the Rockes downe, that brings downe the Mountaines there, ſo much as makes the way plaine, before hee can come within the ſoft voice. I ſay, if the Mountaines be broken downe, (after what manner ſoeuer it be) that is enough; doe not ſtand on that; Be ſure of this, that if there come a ſoft voice, thou haſt reaſon to beleeue that, whatſoeuer preparations were before, which are diuers: for God workes ſometimes after one manner, ſometimes after another.

Soft voice, what.

But now, what is this ſoft voice? that I may a little further come to explaine that: for certainely, if he come in the ſoft voice, that is, the voice of the Goſpel, you are ſure. But what is it?

1. Part of the ſoft voice, a clearing of the promiſe.

I take it to be this. One thing is, when there is a clearing of the promiſe, (for the voice is the very Goſpell it ſelfe:) Now, when wee preach

preach the Goſpell to men, and open the promiſes of ſaluation, and of life, if *God* doe not joyne with vs now, and cleare them to you, by kindling a light within, that you ſee the meaning of them; except he, I ſay, doe thus joyne with vs, you ſhall not be able to build vpon theſe promiſes. Therefore that is one thing that *God* muſt doe: For, though it bee true, the Word is neere you, that you neede not goe vp to heauen, nor downe to hell to fetch it, (for ſaith *Moſes*, the Word is neere you, the promiſes are neere, in your mouthes, in the midſt of you) yet, except *God* doe ſhew them, as cleare as they be, you cānot ſee them. As when *Ieſus* ſtood by *Mary Magdalene*, he was neere enough, but till her eyes were opened, ſhe ſaw him not. So *Hagar*, the Well was neere enough to her, but till her eies were opened, ſhe could not ſee it. So, when wee preach theſe promiſes, when we lay them open as neere as we can, as neere as may be, yet it muſt be the worke of the Spirit to ſee the promiſes, to ſee them ſo as to beleeue them, and to reſt on them. Therefore that is one part of this ſoft voice, to open the Goſpell vnto you. There is another, which is the immediate teſtimony of the Spirit, ſpoken of in *Rom.* 8. *This Spirit beareth witneſſe with our ſpirits*: when *God* comes, and by a ſecret teſtimony of the Spirit, worketh ſuch a perſwaſion in the heart, that he is a Father, that he is a friend, that he is reconciled to vs.

Though the promiſes are neere, vnleſſe God cleere them, we ſee them not.

Luk. 24.

2. Part of the ſoft voice, the immediate teſtimony of Gods Spirit. Rom. 8.

But

Obiect. But, you will say, this may be a deluſion?

Anſ. Therefore you muſt haue both together: know that they are neuer disjoyned: GOD neuer giues the ſecret witneſſe of his Spirit, he neuer workes ſuch a perſwaſion, ſuch an immediate teſtimony, but it hath alwaies the teſtimony of the Word going with it; bee ſure to joyne them, be ſure thou doe not ſeuer them one from the other. So that, if you would know now whether you haue faith or no, conſider whether euer GOD hath ſpoken this to you, or no; whether euer hee hath wrought this worke in you. For faith, you muſt know, is wrought in this manner: The Spirit comes, and ſhewes CHRIST to you, and not onely ſhewes you his merits, not only tels you that he will be a Sauiour, not only tels you of a Kingdome that you ſhall haue by him; but ſhewes you the beauty and excellencie of CHRIST; it ſhewes you what grace is, and makes you loue it, and then hee ſhewes you mercy: Out of this you come to long after CHRIST, and to ſay, I would I had him; a man comes to loue him as the Spouſe loues her Husband.

How to know the teſtimony of the Spirit from a deluſion.

How faith is wrought.

Whence longing after *Chriſt* comes.

Now to this worke hee addes a ſecond: CHRIST comes and tels a man, I will haue thee, he comes and ſhewes himſelfe; he diſcouers himſelfe to a man, and ſpeakes plainly, (as in that place wee haue often mentioned, *Iohn* 19.) and ſaith to him, I am willing

Iohn 19.

to

to marry thee. When this is done on the Holy Ghosts part, and we on our part come to resolue to take him, now the match is made betweene vs, and this is faith indeede; when this worke is done, a man may truely say, *This day is salvation come* to mee. Now thou art sure that all thy sinnes are forgiuen; now faith is wrought in thy heart. Therefore if thou wouldest know whether thou haue faith or no, looke backe, reflect vpon thine owne heart, consider what actions haue passed thorow there: for that is the next way to know what faith is, to looke what actions haue passed thorow a mans heart: a man may know what the actions of his soule are, for that is the benefit of a reasonable soule, that it is able to returne vpon it selfe, to see what it hath done, which the soule of a beast cannot doe.

How to know whether faith be wrought in vs.

A beast cannot reflect vpon his actions, as a man can.

Now let a man consider whether such a thing haue passed or no; that is, (marke it) whether on *Christs* part there hath beene such a cleering of the promise, that thou art so built, that, if an Angell from Heauen should come and preach another Gospell, if *Paul* himselfe should be liuing on the earth, and should preach the contrary, thou wouldest not beleeue him. Dost thou see the Word so cleerely, art thou so set vpon the Rocke (as it were) that thou canst say in good earnest, as the Apostle said in *Rom.* 8. *I know that neither principalities, nor powers, nor things present, nor*

How to know that the promise is cleared to vs.

Rom. 8.

things

things to come, nor any thing in the world, shall ever seperate me from the loue of God in Christ, and that because I haue his sure Word?

Againe, when thou hast such a secret impression of assurance from his Spirit, which will not faile thee; when thou findest this, on GODS part, and againe when thou findest this act on thy owne part; when thou sayest, I haue resolued to take him, (for a man may know what he hath done) I haue resolued to take him for my husband, I haue resolued to prefer him before all things in the world, to be diuorsed from all things in the world, and to cleaue to him: This I know, these acts haue passed on *Gods* part, and this I haue done on my part; when thou findest this wrought in thy selfe, be assured there is faith wrought in thee: when the Law hath beene a Schoolemaster to thee, and when CHRIST hath spoken peace, and when thou art built vpon him againe; consider if this hath beene wrought.

The match betweene *Christ* and the soule reciprocall.

This is the first meanes to try thy faith: but, because this may bee an ambiguous meanes, a man may be deceiued in it; therefore faith doth shew it selfe by many other effects. And therefore we will adde to this, (which is the very thing wherein faith consists) other signes; and they are fiue in number.

Fiue signes of effectuall faith.

1.

First, a man must know that there may be many delusions in this kinde: many Hypocrites

crites may haue great raptures, they may haue great ioy, as if they were lift vp into the third heauen, they may haue a great and ſtrong perſwaſion that their eſtate is good. Satan is very apt to delude vs in this kinde, to put a counterfeit vpon vs in ſtead of true faith; Therefore wee will not content our ſelues with this, but giue other markes, that will not deceiue. At this time you are to conſider, you that come to the Sacrament, Is it not a maine thing to conſider whether you haue faith or no? What do you here elſe, you haue nothing to doe with *Chriſt*, you haue no intereſt in him; and if you haue no intereſt in him, what doe you with the Elements which repreſent his body and his blood? And therefore you haue cauſe to attend to it. Firſt, therfore, if thou find ſuch a worke in thy heart, (for if thou conclude that there is no ſuch worke, thou needeſt not examine further, thou maiſt be ſure that thou haſt not faith, but if thou haue ſuch a worke) if thou wouldſt know whether it be really and truly, or whether it be a fancie or deluſion, conſider:

1. Signe. True faith purifieth the heart. Acts 15.9.

Acts 26.18.

Firſt, if it be true, it purifies the heart: in *Acts* 15.9. ſaith the Apoſtle *Peter* there, *God hath put no difference betweene vs and them, after that by faith hee had purified their hearts.* So in *Acts* 26.18. *And thou ſhalt preach forgiueneſſe of ſinnes to thoſe that are ſanctified by faith.* So that this you muſt take as a ſure rule: If thy faith bee true, it purifies thy

thy heart, it ſanctifies thee. And therefore you ſee, faith and repentance are alwaies put together. Repent and beleeue: for they are neuer disjoyned. If thou find the worke of repentãce be not wrought throughly & ſoundly in thee, if thou finde thy heart not purified, if thou be not ſanctified, if there be not a ſanctified diſpoſition in thee, be ſure it is a deluſion, it is not faith: or, if faith be (as you heard heretofore) a taking of CHRIST, not as a Sauiour onely, but as a Prieſt; and not as a Prieſt onely, but as a King too, it muſt needes be that there muſt be reall obedience, or elſe it is not faith, thou haſt not taken him: If there be nothing but a meere aſſent, as the Papiſts affirme in another caſe; For faith is a taking of *Chriſt*, and a giuing of our ſelues to him againe; ſo that there is a match, there is a bargaine, a Couenant betweene vs, as hee ſaith in *Heb. 8. 8. I will make a New Couenant with them.* Now a Couenant hath two parts: If GOD doe this for you, you muſt doe ſomewhat on your part, you muſt loue him, and obey him. As in a Marriage, the Husband doth not onely take the Wife, but the Wife alſo takes the Husband. If faith bee ſuch a thing as this, there muſt needes be a generall reformation of the life, or elſe it is certaine thou haſt not taken him.

Therefore know, that as there is a *liuely hope*, ſo there is a liuely faith: And when it is ſaid to be a liuely faith, it intimates that there

Faith and repentance put together in the Scripture, why.

True faith hath repentance.

Faith, what it is.

2. Obedience.

Heb. 8. 8.

A Couenant, what.

3. Generall reformation.

there is another, that is a dead faith; that is, There is a kinde of beleeuing, a kinde of taking *Christ*, a kinde of giuing a mans ſelfe to him: but yet, (marke it) ſaith he, it is ſuch a one as breeds no life in thee. Marke, if thy faith be ſuch a faith as hath brought *Christ* to dwell in thy heart, ſo as the ſoule dwels in the body, if it be ſuch a dwelling in thy heart that there be life in thee: for *Christ*, when he dwels in vs, he acts the ſoule, as the ſoule acts the body: As the body now, when the ſoule is there, is able to moue, is able to ſtirre, is able to doe any thing: So the ſoule of a man, it fals to the duties of godlineſſe, and new obedience, to all good workes; it is *ready* (as the Apoſtle ſaith) *to euery good worke*; it is nimble, and ready to goe about them, you are aliue to righteouſneſſe. Hath faith ſo brought *Christ* into thy heart, that he liues in thee, as he did in *Paul*, that thou canſt finde and ſay truely, I am *dead to ſinne, and liue to righteouſneſſe?* That thou haſt mortified the deedes of the body by the Spirit, that thou findeſt another life working in thee; except thou canſt finde this, it is not true faith: for true faith is ſuch as brings *Christ* to dwell in thy heart, and he dwels there when he reviues thy ſpirit; as it is, *Iſay* 57. 13. 14. *I dwell in the high Heauens, and with him alſo that is of a contrite ſpirit, to reuiue the Spirit of the humble*; that is, he neuer dwels, but he giues life. And, if thou finde not ſuch a life in thy ſelfe, conclude

Chriſt dwels in the heart, as the ſoule in the body.

Gal. 2. 20.

Iſay 57. 13. 18. opened.

clude that thy faith is not good. And this you ought the more to marke, becauſe many thouſands ſeeme to take CHRIST, and to doe much, and yet for all this, they haue not life all the while.

Simile.

Take two grafts, it may be there is inciſion made in both, both may be planted, as you often ſee in Plants, after they bee planted, if you would know whether the grafting bee true or no, if you come a while after, and ſee one of the grafts dead and withered, you ſay this grafting was not good, or the ſtocke was not good, ſomewhat was amiſſe: and if you finde it to bud, and that there be life in it, then you ſay it was grafted indeed, the grafting was good and right. So when a man comes and takes CHRIST, if thou ſee thou be grafted, if thou find thy life to be the ſame, if thou finde thou art no more able to pray, nor no more able to doe any duty then thou waſt before, that thou liueſt in thy luſts as much as euer thou didſt, thou haſt not that new heart, that new ſpirit, and that new affection which the Scriptures ſpeake of; bee ſure then, that thou art not grafted: for if thou wert grafted aright by faith, (for it is that which grafteth) there would bee life.

How to know if Chriſt dwell in the heart.

When as the graft is taken out of the former Tree, it beares no more that fruit, but it liues, and beares another fruite; Therefore conſider if this be ſo or no: and that is the reaſon

reaſon of that anſwer of *Philip* to the Eunuch, in the 8. of the *Acts*, Verſ. 37. The Eunuch profeſſed to beleeue, and would haue beene baptized. Saith *Philip*, thou mayeſt, *if thou beleeue with all thine heart.* Thou mayeſt thinke it is nothing; but it is a reſoluing from time to time to giue vp thy ſelfe to be *Chriſts* ſeruant, to take his yoake, to weare his Liuery and his Badge. Now Baptiſme is but a ſeale to confirme and teſtifie this to thy ſelfe, and to the World, that thou haſt giuen thy ſelfe to CHRIST: ſaith *Philip*, take heede to thy ſelfe: if it bee a falſe taking, thou maiſt not haue him, but if thou beleeue with all thy heart, thou mayeſt be baptized. So I ſay to men, there is a kinde of taking *Chriſt*, when a man takes him with ſome part of his heart, when he reſolueth, I confeſſe it is good, I haue a preſent diſpoſition to it, it will ſerue me for ſuch a turne; I am afraid of Hell, it will deliuer me from that; in ſuch an exigent, in ſuch a croſſe, in ſuch a trouble, that will come vpon me, it will free mee from that: but this is not enough; but, if thou beleeue with all thy heart, that is, when thou haſt ſummed and reckoned all together, all reaſons, and all objections to and fro, thou reſolueſt altogether to take him in all reſpects.

Acts 8. 37. opened.

Baptiſme, what.

Taking *Chriſt* deceitfully.

Againe, when all thy heart ſhall come in, that is, when the vnderſtanding of a man is fully perſwaded of theſe promiſes, that they

To take *Chriſt* with the whole heart, what.

are true, and that it is best for him to take CHRIST; if the perswasion be good, and the will follow: for that you may take for a sure rule, there is no man that is fully perswaded, and convinced euery way that such a thing is best, but the will will follow. If the mind be right, the will will follow, and if the will follow, be sure the affections will follow. For, if a man wils a thing in good earnest, and resolue, I would haue it indeed, then his desires will come and be earnest; and if hee be in doubt, feare will come; and if any thing hinder, anger will come and thrust away the impediments: and if he get the thing, there will be reioycing; and so all the affections will follow; and then certainely, action and endeuour will follow. There is no man that desires a thing earnestly, but where the affections are strong and busie, action and endeuour will be answerable. Now, if thou take CHRIST with all thy heart, that there is no reseruation, that it is not done by halues, then thou mayest haue him, and the fruites, and all the priuiledges by him, so as thou shalt be saued by him. Consider whether this be done, or no.

Act. 26. 17, 18. When we preach faith, you may see what it is in *Acts* 26. 17, 18. Marke what the message was that CHRIST sends to *Paul*, nothing but to preach faith; but what was that? Saith hee, *to turne men from the power of Satan, to God, to turne men from darknesse*

to

to light. That is, to cause them to forsake their former wayes of darkenesse, that they haue beene ledde into by the Deuill, and to turne them to GOD, to seeke him. So that then a man is said truely to beleeue, when his heart is turned to GOD; that is, when a man before was giuen to this pleasure or to that pleasure and commodity, his heart was wedded to it, hee would haue an estate in this world, and hee would haue credit in the world, and he would haue place with men, and he would be some-body in the flesh; his heart was set on these things, he would follow them.

To turne to God, what.

Now faith is nothing but this, wee come and tell you that *Christ* is offered; if you will be content to let all these things goe, and to turne your hearts to him, that the whole bent of a mans minde is turned the contrary way, and set vpon *Christ*, this is such faith indeed, when there is this generall turning of a mans minde from these things. Therefore know, that faith in CHRIST, and couetousnesse, cannot stand together. When thy mind goeth a whoring after thy wealth, what hast thou to doe with CHRIST? That is not to take CHRIST. For, to take CHRIST, is to turne the minde from these things to seeke him.

Againe, if thou wilt haue praise with men, thou canst not beleeue and haue that too; it is impossible. And so for any pleasure, for any

Faith, and the desire of satisfying lusts, cannot stand together.

any luſt: doſt thou thinke to follow thy pleaſure, to ſeeke that, to ſatisfie thy fleſh, and to haue CHRIST? No, it is another kinde of taking; and this is not done with that ſleightneſſe as they did, *Ieremy 3. You turned to me* (ſaith the LORD) *feignedly, and not with all your hearts:* but it is to turne in good earneſt, to turne to GOD vpon ſound ground. therefore now let vs come to the examination of this.

Ier. 3.

Men deceiued in the definition of faith.

Now, if we were not miſtaken in it, there would be no queſtion of this: we thinke that faith is nothing but a perſwaſion that our ſinnes are forgiuen, a perſwaſion that the promiſes are true, a perſwaſion that the Scripture is true, a perſwaſion that CHRIST dyed for my ſinnes: And thence it is, that men are apt to be deceiued in it: If they tooke faith as it is in it ſelfe, a marrying of our ſelues to CHRIST, with all our heart and affections, when hee hath giuen himſelfe to vs, as in marriage, and we are giuen to him, in doing this wee ſhould neuer bee deceiued.

Try faith, as we doe other things.

If thou wouldeſt know now if thy faith bee right, examine it as thou wouldeſt examine another thing.

Similes.

If you take Wine, if you would know whether it be good Wine, if you finde it flat and dead, if you drinke it, and it heates you not, it warmes you not at the heart, it quickens you not, it reviues not your ſpirits; you will

will say, it is naught, if it were good Wine, it would doe this.

If you come to looke on Plants, if you find there no fruite, nor no leaues, you say, this Plant is dead.

So take a Iewell, and when it comes to the Touch-stone, or any way that you try it; you say, it is faire, but it is a counterfeit Iewell, it is a false Diamond, or whatsoeuer it be.

If you come to take a dramme of Physicke, if you take a Drugge, if it doe not worke: Take Leauen and put it into your Dough, if it sower not the lumpe, you say, it is dead Leauen, it is a counterfeit thing:

So I say, If thou finde not in faith this effect, this operation vpon thy heart, that it workes not this generall change in thee, that it fires not thy soule with loue to CHRIST, if thou finde not life in it, and that it bring forth such fruites, if thou finde it not grow, that it put another taste vpon the whole soule, that it leauens it throughout; know that thou art deceiued, rest not in it, cast it away, get a right faith, such as will not deceiue thee. But I cannot stand vpon this. This is the first signe of effectuall faith.

Before I come to the second thing, know this, (by the way) you that receiue the Sacrament, That, if you be vnworthy receiuers, you cannot doe your selues a worse turne, then to offer to come to the Sacrament without

Digression for application to the Sacrament.

out faith, to prouoke God more, to eate and drinke your owne damnation. Now examine your ſelues by ſuch rules as this: If you haue changed your life; If you haue receiued it heretofore, and continue ſtill in your ſinnes; If you ſay, it is true, I haue done it, I haue returned againe to my gaming, I haue returned againe to my ſwearing, to my looſeneſſe, to my company-keeping; but yet I had a good meaning, I intended it at that time, well, that is not enough. If thou hadſt faith, thou wouldeſt doe it indeed; doe not ſay, I had a good meaning: for, if thou hadſt faith, it would not onely worke a good meaning in thee, but it would worke power in thee to doe this, that thou wouldeſt be able to mortifie theſe affections, it would worke a reall and an effectuall change in thee. Conſider, how faith doth it: faith takes Christ; when you haue taken Christ, as ſoone as euer you haue him, he ſends his Spirit into your hearts, and the Spirit is able to doe all this, and doth as Saint *Paul* ſaith, when hee had Christ once, *I am able to doe all things, through Chriſt that ſtrengthens mee*. So certainely, when thou haſt Christ, as thou commeſt to take the elements of Bread and Wine, if thou hadſt taken him indeed, thou wouldſt be ſtrengthned to doe all things, thou wouldſt finde thy heart able to doe this, thou ſhouldeſt finde a change in thy heart, that thou wouldſt doe it without difficulty, thou wouldſt

Rules of examination before and after the Sacrament

Where Chriſt dwels indeed, he giues power againſt ſinne.

Phil. 4. 13.

wouldeſt finde thy ſelfe turned and changed, thou wouldſt haue new affections, and a new life. And if thou doe not finde this, know that thou haſt nothing to doe with the Sacrament, know it before-hand, and know that thou haſt had warning giuen thee, that thou receiueſt vnworthily, and art guilty of the body and blood of CHRIST; that is, thou committeſt ſuch a ſinne as thoſe did that killed CHRIST.

To be guilty of the body & blood of *Chriſt*, what.

What was their ſinne that killed him? *Queſt.*

They deſpiſed him, they mocked him, they knew him not to be CHRIST, they made no account of him; their greateſt worke in killing him, was, they deſpiſed him, they mocked him: So thou commeſt and art bold with him here, it is a deſpiſing of CHRIST: If thou didſt reuerence him, if thou didſt feare him, if thou didſt tremble at him, if thou didſt know him to be ſuch a one as he is, thou wouldſt not be bold to doe it. And therfore, if thou wilt venture vpon ſmall grounds to goe on in ſinne, and yet come and receiue the Sacrament, the Apoſtle ſaith, *thou art guilty of the body and blood of Chriſt:* that is, thou committeſt a ſinne of that nature, and therefore looke to it. *Anſw.*

Secondly, if thou wouldſt know whether thy faith be true or no, conſider whether thou haſt this conſequent of it, the Spirit of Prayer: for whereſoeuer there is a Spirit of faith, there is alſo a Spirit of prayer: that is, (marke it,

2. Signe. A Spirit of Prayer.

it, and you ſhall ſee the reaſon why I deliuer this to be a ſigne of faith.) Faith, you know, is wrought in vs by the Spirit of Adoption. Now what is the Spirit of Adoption, but the Spirit that tels you that ye are ſonnes? as in *Gal. 4. 6. So many as are ſonnes, receiue the Spirit of ſonnes.* Now whenſoeuer the Spirit tels a man he is a ſonne; that is, workes faith in his heart, the ſecond thing that the Spirit doth, it teacheth him to pray: and therefore thoſe words are added, that you cry *Abba Father:* that is, the Spirit neuer doth the one, but it doth the other; if it be the teſtimony of the Spirit. And therefore this is the ſecond ſigne: If thou haue ſuch a perſwaſion that the Spirit haue ſpoken to thee, if thou wouldeſt know whether this be a deluſion or no, thou ſhalt know it by this: If thou haue the Spirit, it will make thee able to cry *Abba Father*, it will make thee able to doe two things.

Spirit of adoption, what.

Gal. 4. 6.

The Spirit of adoption maketh vs,

1. Earneſt in Prayer.

First, it will make thee able to cry; that they ſhall be earneſt prayers which thou makeſt; thy prayers ſhall be feruent; they were cold before, thou cameſt to performe lip-labour, thou cameſt to doe the duty, to performe it, perhaps euery day; but alas, what prayer was it? This ſhall make thee cry.

2. Bold and confident.

But againe, which is the maine, not onely ſo, but thou ſhalt ſpeake to him, as to a Father: that is, thou ſhalt goe to GOD, and looke vpon him as one doth vpon a Father,

as

as one lookes vpon one whose loue he is sure of, of whose fauour he doubts not, one that hee knowes is readie to heare his requests. It may bee thou hast prayed before, but not to him as to a Father all the while, that is the worke of the Spirit; if it euer giue thee testimony of thy sonneship, it will make thee pray feruently, and it will make thee pray to *God* as to a Father: that is to be made able to pray.

But, you will say, euery body can pray: Is that such a signe, is that such a distinguishing marke and character, to bee able to pray? *Obiect.*

My brethren, be not deceiued in it: you must know, that prayer is not a worke of the memory, or a worke of the wit. A man that hath a good wit, or a ready invention, or a voluble tongue, may make an excellent praier, in his owne esteeme, and in the esteeme of others, but this is not to pray. Prayer is the worke of a sanctified heart, it it the worke of Gods Spirit: There is a double prayer, *Rom.* 8. there is one praier, which is the voice of our owne spirit; there is a second praier, which is the voice of *Gods* Spirit in vs: that is, when the Holy Ghost hath so sanctified the heart, when hee hath put it into such a whole-frame of grace, that the heart comes to speake as it is quickned, as it is acted and moued from Gods Spirit. Now, saith the Text there, *God* knows the voice of his own Spirit: for *Ans.*

True Prayer, what.

Rom. 8. Prayer double.

The voice of Gods Spirit in vs, what.

for that makes requeſts according to his will, he heares that prayer: But now the prayers which are made by the voice of our owne ſpirit, he knowes not the meaning of them: that is, he heares them not, he hearkens not to them. Conſider whether thy prayer be ſuch or no; conſider whether thy prayer bee the voyce of *Gods* Spirit in thee.

Queſt. But thou wilt ſay, How ſhould I know that?

Anſ. How to know the voyce of Gods Spirit in our prayers.

Thou ſhalt know it by this, as I ſaid before, Doſt thou come to him as to a Father? Another man prayes to GOD, it may be, all his life, but hee comes to him as to a ſtranger; yea, ſometimes he may be very earneſt, when it is no prayer, but when he is put to an exigent, he may be earneſt, as a Thiefe is earneſt with the Judge to ſpare him: there may be much earneſtneſſe, although this may bee farre off from prayer. But canſt thou come to GOD as to a friend? Canſt thou come to him as to one whoſe fauour thou art aſſured of? Canſt thou come to him as to a Father? Except thou canſt doe this, know that he regardeth not thy prayers.

Wicked men come to God as a ſtranger, the Saints, as to a friend.

And this, me thinkes now, when we conſider, we ſhould not deferre our repentance, and thinke with our ſelues, I will repent when I am ſicke, I will goe to GOD in the time of extremity. Well, it may be thou maiſt doe it; but alas, canſt thou come to ſpeake to *God* now as to a friend, when as thou haſt beene a ſtranger

ſtranger to him, and he to thee, all thy life? Certainely thou canſt not. And when thou commeſt and prayeſt earneſtly, when ſome great croſſe is on thee, in ſome great exigent, in the day of death, in the time of thy ſickneſſe; know, that though thou pray neuer ſo feruently, although thou adde faſting to quicken it, yet it is doubtfull whether it bee acceptable prayer at all in that exigent. The Scripture giues it another terme, in *Hoſea* 7. 14. Saith he, ***You prayed not to me with your hearts, but you howled vpon your beds:*** it came not out of any loue to mee, nor from any change of heart, it came not out of a holy diſpoſition in you. Therefore you praied not to mee, when you howled vpon your beds: that is, as if hee ſhould ſay, they were no more but howlings. Will not a dogge, or a beaſt, or any other vnreaſonable creature, when they are pinched, when they are in extreamity, will they not cry, will they not moane for helpe? Your prayers were no more, they were but howlings vpon your beds. And what were they for? They were to bee deliuered from the preſent affliction, they were to haue Wine and Oyle in that great dearth that was vpon them: And ſo in thoſe caſes, your earneſt prayers are but howlings vpon your bed. And therefore thinke not that this is prayer, be not deceiued in it. And therfore it is the manner of the Saints, if you would know it, when they come to pray, they come boldly to

Hoſea 7. 14. opened.

to God, they come boldly to the Throne of Grace, as the Apostle saith, *Eph.* 3.7. *By faith we haue boldnesse, and entrance with confidence.* Another man hee prayes earnestly, but examine his heart, and he must needes say, Indeede, God is a stranger to mee, I cannot be confident; it may be he heares me, it may be he heares me not. Whereas we are required to lift vp pure hands in euery place, without wrath or doubting; we are required to come with boldnesse: And know this, that if otherwise thou pray morning and night, if thou make neuer so many prayers, from day to day, if thou be neuer so constant in them, God regards them not, hee takes them by weight, and not by number, not by labour, not by earnestnesse, which is a thing that may come from the flesh. If thy prayer come from his Spirit, he accepts of it; if not, be sure it is no prayer, and if there be no prayer, there is no faith.

Eph. 3.7.

3. Signe of faith: Peace.

Thirdly, if thou wouldest know whether thou hast faith or no, consider whether thou haue peace: for faith pacifies the heart aswell as purifies it, as the Apostle saith, *Rom.* 5.1. *Being justified by faith, wee haue peace with God.* Now, if thou wouldest know whether thy faith which thou hast be right or no, consider if there be peace there: Hast thou that peace that passeth al vnderstanding? You know now, if a man were in debt, and were ready to bee cast into prison, and saw not how he should escape,

Rom. 5.1.

eſcape, and one ſhould promiſe him an hundred pounds, which would deliuer him; if he beleeue this friend, he is full of peace and quiet: if thou beleeue thy pardon to be good, there will be peace.

But, you will ſay to me, there is many a man hath peace, who hath no faith. *Obiect.*

It is true: But I would aske this Queſtion concerning this peace: Is it a peace that comes after Warre? Haſt thou knowledge of that enmity betweene God and thee? Haſt thou had the ſenſe of it, and after this haſt thou beene reconciled againe? Is it ſuch a calme that followed after a ſtorme going before? As I ſaid before, when it hath beene alwaies ſo with thee, when thou haſt had peace, and there hath beene no difference with thee, certainely this is not peace, this is a blinde peace, when a man is at peace, not becauſe he hath eſcaped the danger, but becauſe he neuer ſaw the danger, becauſe he ſaw not what danger there was. Hence it is, that many men, yea many thouſands of men, liue peaceably all their liues, and dye peaceably. Alas, the reaſon is, becauſe they were neuer acquainted with the Doctrine of Iuſtification, and of Sanctification, they are ſtrangers to it; and hence it is that they die with as much confidence as the beſt Chriſtians, they haue no more trouble then holy men: for this is all one, to be ſure that I am free from a danger, and not to know it; both breed alike confidence. *Anſ.*

Againe,

Againe, know that there may bee peace built on fancy, ſuch contentments as a man may find in a pleaſant dreame, he is as ſtrongly perſwaded as the waking man: So many hypocrites, that haue had ſome trouble before, and come to haue ſome peace after, they thinke it ſure, when it is built vpon a falſe ground, and not vpon the ſure Word. Therefore conſider whether it be ſuch a peace as is well built, whether it be ſuch a Peace indeed that caſts out Satan, and thou findeſt ſome aſſaults made by him againe. For, be thou aſſured, if it be true peace, if Satan bee caſt out, he will not let thee alone, thou ſhalt bee ſure to haue thy peace troubled, he will make many rebellions againſt thee by the fleſh and the world: And therefore if thou finde all quiet, that there are no ſuch aſſaults in thee, that there are no troubles or attempts made on thee, be thou aſſured it is counterfeited peace: But ſtill keepe this, that if there bee faith, there will be peace; that is, the heart will be at reſt, it will be quiet, there will be a certaine ſecurity in God.

See it in other things. Take faith in any thing elſe, and you ſhall ſee ſo much faith, ſo much quiet in you. For example, *Hannah*, in 1 *Sam.* 1. 18. when her petition was granted, that ſhe beleeued it, ſaith the Text, ſhe went away, and tooke meate, and *looked no more ſad.* That was an argument that ſhe beleeued, ſhe tooke meate, and looked no more ſad.

ſad. Take *Moſes* at the Red Sea, *Exod.* 14. you ſhall finde that the people were all troubled and diſquieted, and that they knew not what to doe: But (marke how *Moſes* carrieth himſelfe) *Moſes* was quiet, and ſtood ſtill, he was not troubled: And why? Becauſe he beleeued, and they did not; if they had beleeued as well as he, they would haue beene at reſt as well as hee: (Marke what hee ſaith) ***Stand ſtill, and ſee the ſalvation of the Lord:*** and the *Lord* will fight for you; and therfore feare not: As if he ſhould ſay, If you did but beleeue, you would be at quiet, you would ſtand ſtill, you would not feare, you would not haue your ſoules troubled. So, I ſay, ſo much faith, ſo much quiet. Looke vpon *Dauid*, in *Pſal.* 3. when he fled before *Abſolon*, ſaith he, ***Thou art my Buckler, &c.*** And therefore ***I laid me downe to reſt and ſleepe:*** that is, I was as a man that ſleepes quietly. One would thinke that that was a matter that would breake a mans ſleepe, when he lay in that danger, that if *Achitophel's* councell had taken effect, hee had beene deſtroyed: and yet now, ſaith he, I laid me downe and ſlept: as if he ſhould ſay, This is an argument of my faith, my heart is at reſt and quiet, ſo that I can ſleepe quietly without ſtirring. And ſo *Paul*, ſee how hee accompts it, how he behaued himſelfe, when *God* told him that he ſhould appeare at *Rome* before *Cæſar*, he knew that he ſhould be deliuered from Ship-wracke: and though forty men

Exod. 14.

Pſal. 3.

men had bound themselues with a curse, that they would destroy him, and hee was told of it, yet he made no great matter of it, but said, Goe and carry this young man to the Captaine. So, consider whether thy heart be quiet, and rest vpon *God* or no: for so much faith, so much peace: as in particular, so in generall, for matter of assurance; know, that there is a double peace or assurance: One peace that ariseth from the confidence in the creature, when a man thinkes he is strong in his wealth, when he thinkes he is at rest. The other is from assurance in GOD; I know that he will be as good as his word; *I know whom I haue trusted*: Let security be built on this ground, and the more security, the more faith. Therfore examine thy faith by peace.

2. A twofold peace.

I should adde somewhat more in this, and some other signes, which I must reserue vntill the next time.

FINIS.

OF EFFECTVALL FAITH.

The fourth Sermon.

1. THESS. 1. 3.

Remembring your effectuall Faith, &c.

THE third Character of Faith, which I named in the morning, but did not fully finiſh, is this; If we haue juſtifying faith, then we haue peace. In this we ſhould take heede. As it is a great mercy to haue a true and ſound peace; ſo to haue a peace not well bottomed is the greateſt judgement in the world; when GOD giues vp a man, that he ſhall be ſecure

The third marke of faith, it brings peace.

and at reſt, that he ſhall not haue his minde occupied about ſinne, or about matters of ſaluation; I ſay, it is a ſigne that ſuch a one *God* hates: if it continue ſo with him, it is a ſigne *God* will deſtroy him. But yet peace of conſcience, vpon a good ground, is a ſigne of faith; as I ſhewed in *Moſes*, *Hannah*, *Dauid*, and the reſt. So farre wee went in the morning.

Now you muſt know, that all thoſe inſtances that we brought you, that where there is faith, there is peace and quiet; they were not onely for reſemblance, to ſhew you, that as it is in thoſe other things wherein wee beleeue, ſo it is in the maine; (as you doe not beleeue any particular promiſe, except you haue ſome quiet in your minde after it;) but likewiſe to ſhew you whether that peace bee good or no, whether that faith be ſure or no. For if you beleeue the maine, certainely you will beleeue the leſſe. Therefore conſider with your ſelues, (wee will inlarge this ſigne ſo farre) If thou wouldeſt know whether thy faith be good or no, whether thou haue peace indeede concerning the maine; Conſider with thy ſelfe, whether thou art able to beleeue thoſe promiſes which concerne thoſe particular things which thou haſt daily vſe of. For there are many promiſes which thou haſt vſe of continually in thy courſe: thou haſt euery day ſome occaſion or other of truſting God: See in theſe how thou doeſt beleeue, whether

whether thou haſt peace, and know, that if thou haue not peace in theſe, it is a ſigne thou haſt not peace in the maine. I will name but one place for it: Looke in *Phil.* 4. 6. *In nothing be carefull, but in all things let your requeſts be made vnto God:* And then, ſaith he, *The peace of God which paſseth all vnderſtanding, ſhall preſerue your hearts and mindes in Chriſt Ieſus.* Marke the oppoſition; ſaith he, *In nothing be carefull*, when matters of trouble come, when croſſes come, when great buſineſſes come, wherein thou knoweſt not which way to turne thee, (ſaith hee) in ſuch a caſe be not thou carefull; doe the thing, thou muſt haue ſo much care as to ſet thy head aworke, as to deuiſe what to doe, and to ſet thy hand aworke to act it; but let there be no ſollicitude to diſturbe and diſquiet thy affections within. *Let thy requeſt be made knowne to GOD*; then, *the peace of GOD which paſſeth all vnderſtanding, ſhall keepe thy heart and minde in Chriſt Ieſus.* As if hee ſhould ſay, if thou be not able to doe this, it is an interruption of that peace, it is a contradiction to that peace, which paſſeth all vnderſtanding, that keepes thy heart in communion with CHRIST: if thou be not able to caſt thy care on him for other things, that peace belongs not to thee. Where there is a ſecret intimation, not but that men may haue this peace, and be inordinately carefull, but ordinarily it is not ſo. He ſpeakes not of ſuch infirmities as

Phil. 4. 6. opened.

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Phil. 4. 6. opened.

the Saints are subject vnto by distemper, but of an ordinary course.

Mat. 6. Consider now, what thou dost for the things of this life: Saith CHRIST, *Math.6. Oh you of little faith!* Why so? What was the signe of a little faith? Saith CHRIST, Doest thou thinke that hee will *cloathe the grasse of the field, which to day is, and to morrow is cast into the Ouen?* Doest thou thinke that he will prouide for the *yong Rauens that call vpon him*, and wilt thou not beleeue that he will doe so for thee? If thou doe not beleeue this, thy faith is nothing. If thou beleeue little, thy faith is little. Consider that, consider how you carry your selues for the things of this life: doe you thinke that GOD will doe the maine, and will not doe the lesse? Doe you thinke that he will giue you *Christ*, and will he not giue you other things? The same faith, that takes hold of the maine promise, is it not ready to take hold of the lesse, and to depend vpon it? GOD is able to doe the greatest, and is hee not able to doe the lesse? Therefore, I say, in such a case, as Ioh. 3. 12. CHRIST saith, *Ioh. 3. 12.* to *Nichodemus*, *If* (saith hee) *I come and tell you of earthly things, and you beleeue me not, how would you beleeue, if I should tell you of heauenly things?* So I say, if you will not beleeue GOD concerning earthly things, when hee promiseth these, how will you beleeue him for the greatest matters of saluation? How will you beleeue

beleeue in him for the giuing of CHRIST? How will you beleeue in him for the raiſing of you vp at the laſt day? Therefore, conſider whether you be able to doe this or no: and know, that if there be faith, if you haue faith for the maine, you will haue faith in particular caſes.

As for exmple, to giue you ſome inſtance, *Gen.* 24. 7. when *Abraham* had a particular occaſion to ſend his ſeruant to get a Wife for *Iſaac*; ſaith the ſeruant, *Suppoſe the woman will not come with me:* See now what *Abrahams* anſwer was: *That God which tooke me from my Fathers Houſe, and hath made me many promiſes before,* (that is; GOD, that hath done the greateſt matters for me, that hath promiſed me the bleſſed ſeed, in which all the Nations of the World ſhall be bleſſed; doeſt thou thinke hee will not helpe mee in ſuch a particular?) *hee will ſend his Angell before thee, and will certainely giue thee good ſucceſſe.* Gen. 24. 7.

Conſider what you doe in ſuch caſes as theſe: theſe are things which you haue continuall vſe of; you are put many times to ſuch exigents, that you ſhall haue ſomewhat to truſt GOD for, and you will be tryed in it.

So likewiſe *Peter*, that truſted GOD for the maine, when it comes to the particular caſe, that hee is bid to launch out into the deepe, when hee is commanded to draw

out the Ship and to goe a fishing; although he had no hope to doe it, hee trusted in those particulars, that CHRIST would not faile him: when he bade him goe vpon the water, he trusted that he would support him. Take *Dauid*, see how he trusted in GOD, how many occasions had he to trust on him? As it is true for the maine; so for the particulars. So *Paul*, did not he trust GOD for his maintenance? See in his Epistles, how careleſſe he was that way. So it is with all the Saints. Consider what you doe in these things: See whether your hearts bee at peace in these things; whether you trust in GOD, or no, so that your hearts are at rest, that you can sit still, and commit your care to GOD; if so, it is a good argument that you rest in him for the maine. So much for that.

4. Signe of effectual faith, To hold out in cleauing to Christ. To hold out implyeth 3. things.

1. To cleaue constantly to Christ: which none can doe, that take *Christ*,

The fourth signe or Character of faith, is, To hold out: and that you shall see in these three branches.

First, when it shall cleaue to CHRIST constantly.

Secondly, when it will take no denyall.

Thirdly, when it is content to waite in prayer, and not be weary and giue ouer.

I say, if you would know whether your faith be effectuall, you shall know it by your holding out, whether it cleaue constantly to *Christ*. If thy faith be ineffectuall, (as you haue heard the last day) it comes either from mis-information, (you know not what *Christ* is,

is, nor what it is to take him; you looke for other things from him: when you see what it is, if your faith be not effectuall, you will goe backe:) or else you take him out of feare, or out of loue to his, and not to him; or else out of false and slender grounds. Now if you would know whether your faith bee such a faith or no, consider if it hold out, if it cleaue to him.

If thy faith come of mis-information, when thou hast experience of CHRIST, when thou seest what hee requires at thy hands, when thou considerest and vnderstandest what he puts thee to, there is an end, thou giuest ouer. 1. Out of mis-information.

If thy faith come of feare; as soone as the storme is ouer, as soone as those troubles in minde, those disquiets in conscience are past, there is an end, thy faith cleaues to CHRIST no longer. 2. Out of feare

If faith come out of loue to his, of loue to a Kingdome, nothing but Hell and Heauen and some present commodities that moue thee; when better things are offered, that are more present commodities, there is an end of it. 3. Out of loue to his, and not to him.

Againe, if it be out of false, slender, and slight grounds; when stronger reasons and objections come, that faith ceaseth likewise. But now then, when thou findest that thy faith holds out, when all these are past, when all these are taken away, when the feare is gone, 4. Out of slender and slight grounds.

gone, when ſuch an offer is made, when all the obiections are made that can be, this argues that faith is ſound and good. Conſider therefore, whether thy faith cleaue faſt, and conſtantly to CHRIST, or no; whether it hold out, when thoſe flaſhes and good moodes will not; whether it ouercome, when it is aſſaulted by the Gates of Hell comming againſt it. That is, when a mans faith is good, it is built vpon the Rocke, vpon ſuch a Rocke, that if the Deuill himſelfe, and principalities and powers come, with all their ſtrength, and all their wit, with all their temptations, and deuiſes, if faith be ſound, it will hold out, the Gates of Hell ſhall not preuaile againſt it. The Woman of *Canaan*, ſhe had a ſhrewd tryall, when CHRIST tels her ſhe was a Dog, in plaine termes, and when it came from *Chriſt* himſelfe; and yet when her faith was good indeed, ſhe could not chuſe but ſhe muſt cleaue to him, ſhe would not giue ouer, there was a ſtrong faith, that did knit her heart ſecretly vnto CHRIST, there was the ground that ſhe held out, notwithſtanding all obiections; although, it may be, ſhe knew not how to anſwer them, yet ſhe let not goe, and that was a ſigne her faith was good: So, conſider whether thy faith hold out when thou art put to ſuch tryals as theſe.

2. To take no denyall.

Againe, conſider whether thou wilt receiue no denyall when thou commeſt and ſeekeſt to him; when thou commeſt to ſeeke

ſeeke fauour at GODS hands, when thou commeſt to ſeeke forgiueneſſe of ſinnes, conſider whether thou art able to hold out, though hee deferre long before hee grant it. There is no grace that GOD giues, but hee hath tryals for it afterward: Hee giues thee the grace of Patience, he will put thee to it, thou ſhalt haue ſome croſſe, ſome affliction or other.

If hee giue thee Loue, hee will doe as hee did with *Dauid*, hee will ſee whether thou wilt forſake him, or no; hee will make thee an offer of preferment, an offer of wealth, of praiſe, of ſomewhat or other, to ſee if thou wilt part with that for his ſake, or no.

If he giues vs Faith, he often tryes vs in this caſe, he denyes vs long, hee wreſtleth with vs, as he did with *Iacob*, he makes many ſhewes of going away. Thus, we know, he dealt with *Daniel*, as ſoone as hee beganne to pray, the anſwer comes, that his requeſt was granted; but GOD would not let him know ſo much; hee lets him goe thorow with the worke, hee lets him ſeeke earneſtly, and then he reueales and makes it knowne vnto him. So, perhaps GOD intends thee good, but he will put thee to the tryall, conſider therefore if thy faith hold out in ſuch a caſe.

3. To be content to waite.

Againe, when thou haſt gotten an anſwer, perhaps, after thou haſt gotten thine anſwer,

swer, thou must waite long before the thing it selfe be giuen thee: Therefore consider if thou be content to waite for it: for that is the property of faith, to be willing to waite, as *Dauid* often repeates it, *I waited vpon the Lord.* You know, *Abraham*, how God tryed him that way, when hee made him a promise of a seede, of a Sonne, you know how long he waited for the performance. So *Isaac*, he waited long, before hee had those two sonnes, *Iacob* and *Esau.* So God will put thee to it to waite, it may be, for matter of justification; that is, he will not shew himselfe, he will not speake peace vnto thee, he will not giue thee a good looke; but yet he giues thee a secret strength that thou shalt waite, thou shalt not giue ouer, thou shalt stay till hee speake peace; that is, till thou haue comfortable assurance, till thou haue the full testimony of the Spirit, as thou hast a secret testimony at the first working of faith. And so for matter of sanctification; It may be, God will suffer some strong lust to wrestle with thee, to contend with thee, as hee suffered in *Paul*, he will put thee to waite, before he will giue thee victory ouer it. If thy faith bee good now, thou wilt consider that hee hath sworne, hee hath made an absolute promise, that he will giue the Holy Ghost to those that are in *Christ*, that no sinne shall ouercome them, or haue dominion ouer them. If once thou come vnder grace, if thou haue faith, thou

thou wilt neuer giue ouer, but wilt be content to waite, and to continue ſtill ſtriuing and wreſtling with it, thou wilt neuer lay downe the waſters, as a man that is ouercome, as a man that is diſcouraged, as a man that is wearie of the fight.

And ſo for matter of deliuerance, perhaps GOD will let a croſſe lye longer vpon thee: if thou haue faith, thou wilt not make haſte, thou wilt be content to waite: *Habac. 2. The viſion is for an appointed time, it will not lye:* Therefore, ſaith he, *waite, it will come, it will not ſtay.* That is, there is a certaine time that GOD hath appointed for thy deliuerance, before he will giue thee ſuch a particular mercy; conſider whether thou be able to wait in ſuch a caſe: for, if there be faith, (marke it) a man will be ſure to waite, and not to giue ouer: as in *Iam.* 1. it is giuen there as a ſigne that faith is vnſound; they had ſo much faith as to come to *Chriſt*; but that was a ſigne that their faith was faulty, and vnſound faith, that it was not able to waite to the end, but gaue ouer. Hab. 2. Iam. 1.

If a man were ſure now, that ſuch a man were in the houſe, that he muſt ſpeake withall, hee will waite till he come out, if hee be ſure he be there. If thou be ſure of GOD, if thy faith be ſound, though he doe not anſwer thee preſently, in many particulars, yet thou wilt be content to waite vpon him. Therefore this will ſhew that many a mans faith is vnſound,

vnſound, ſlight, and vneffectuall, that they haue ſo ſoone done, that they are ready to doe much in flaſhes, in ſome good moodes, on a Sacrament day, it may be, or in the time of ſickneſſe, or when they are affected with ſome Sermon, or vpon ſuch an occaſion; but, if thy faith were right, it would hold out, it would cleaue to CHRIST, it would goe thorow with all tryals, thou wouldeſt receiue no denyall, it would continue waiting vpon him. This is the fourth ſigne.

5. Signe of effectuall faith, the concomitants of it, which are 4.

Laſt of all, you ſhall know faith by the concomitants of it; and they are foure; Loue, Hope, Joy, and Humility. If there bee Faith, if thy Faith be good, it will alwaies haue Loue joyned with it; as the Apoſtle *Peter* ſaith, in 1 *Pet.* 1. 8. *Whom though you haue not ſeene, yet you loue him.* And you know the place in *Galath.* 5. *Faith which worketh by loue.* That is, Faith which begets Loue, and ſuch a Loue as ſets a man on worke. But it is a thing that needeth no prouing: you cannot deny it: you know how they are joyned together in the firſt to the *Corinthians*, chap. 13. *Faith, Hope, and Loue,* And it muſt needes be ſo, that, if thy faith be good, it will haue Loue joyned with it. For, if thy faith bee right, thou lookeſt on GOD as vpon a friend, as vpon a Father; now thou lookeſt vpon CHRIST as on one that is married to thee; thou lookeſt on him as vpon one that loues thee, and hath giuen himſelfe for thee. Now

1. Loue.

2 Pet. 1. 8.

Gal. 5.

1 Cor. 13.

if

if thou see this, and art perswaded of this indeede, if thou thinke and art perswaded indeede that he loues thee, loue will beget loue, as fire begets fire. Therefore, if thou wouldst know whether thou hast taken *Christ* indeede, consider whether thou loue him or no.

But you will say you loue CHRIST. I hope there is no great question of that. *Obiect.*

Salomon saith, Euery man will make shew for fashions sake, of goodnesse, but where can you finde a faithfull man? So may I say of Loue: Euery man saith, hee loues, but where shall one finde one that doth loue indeede? Therefore consider, doest thou loue in good earnest. *Ans.*

You will say, How shall I know it? *Quest.*

It is not a place now to stand to giue notes of Loue: we will only shew now, that Loue is a sure companion of Faith, and that Faith is not good, if Loue be not there, But yet I say, if thou loue him, thou shalt find that in thine owne heart, thou needest not goe far for a tryall of that. *Ans.* Tryals of loue.

Loue is the most sensible, the most quicke, and most actiue affection of all others. Consider, if thou loue any creature, or any thing, any man or wowan, doest thou not feele thy affection stirring in thee? doest thou not find thy heart thus longing after them whom thou affectest? thou delightest to be in their company, in their presence, thou desirest to bewith them.

them. So that, if a ſtrangeneſſe growe betweene you at any time, thy heart is not at eaſe till all be right againe betweene you: So, doeſt thou loue the *Lord Ieſus?* Doeſt thou keepe his Commandements? Doth a man profeſſe to loue GOD, and cares not to vexe him, and anger him?

Againe, Doeſt thou hate ſinne? Doeſt thou thinke to loue GOD, and not to hate that, which he hateth? If a man loue GOD, he is holy and pure, and there is no man that loues the one contrary, but he muſt needes hate the other. There is no man that loues light, but he muſt hate darkneſſe. If thou loue GOD, in his perſon, in his purity, in his holineſſe, thou muſt hate ſinne; and this hatred is generall; thou wilt hate all ſinne, if thou hate any, and hatred will breede the deſtruction of a thing.

Againe, Doeſt thou loue GOD? art thou willing to doe any thing for his ſake? Doeſt thou reckon matters of greateſt difficulty eaſie to doe; as *Iacob* did make it a matter of eaſe becauſe of loue?

Againe, Doeſt thou loue the Saints, thoſe that are like him, thoſe that are of ſuch a diſpoſition as GOD is of? Shall a man ſay hee loues the purity and the holineſſe of GOD, which hee hath not ſeene, which is hidden from his eyes, when he doth not loue the holineſſe and the purity that hee ſees in his Saints? For there it is taught in a viſible manner

manner in the creature, where you may ſee it more proportionable to you. It is a hundred times more eaſie to loue godlineſſe in the Saints, then in GOD himſelfe, becauſe hee is remote farre from vs, and they are amongſt vs, and are viſibly ſeene. Therefore, except thou loue the Saints, which thou ſeeſt holineſſe in; except thou ſeeſt thy heart inwardly, to loue them with a naturall affection, as it were, that thou loueſt them whether thou wilt or no, thou doeſt but pretend.

Againe, Doeſt thou loue CHRIST? Art thou willing to part with any thing for his ſake? *Loue is bountifull:* Thou ſayeſt thou loueſt GOD: What if he will haue ſome of thy wealth? What if he will haue thy credit? What if he will haue thy liberty for his ſake? If thou loue him, thou wilt be content to doe it. Therefore, conſider if faith haue begotten ſuch a loue in thee, ſo that thou canſt truly ſay, though thou haſt not ſeene him, yet thou loueſt him.

The ſecond concomitant of Faith, is Hope: If thou haſt Faith, thou haſt Hope. And this diſtinguiſheth a Chriſtians faith from the faith of Reprobates, from the faith of Deuils, from the temporary faith that others are capable of: you know, the Deuils beleeue and tremble: He ſaith not, The Deuils beleeue and hope; for that they doe not, Hope is a property of Faith, where there is Faith there is Hope. Now you muſt know, that a man 2. Hope.

man hath neuer faith to beleeue, but hee hath hope, which makes him expect what he beleeues. If a man haue a promise of so much money which he needes, he hopes for the performance of it, and quiets himselfe, when he casts his thoughts vpon it, hee is at rest: when a man beleeues it, hee hopes for it. Take an Heyre that hath such possessions, which is yet a Ward, and is yong, he hath not the Land in possession; but (marke) what hope he hath, it is not a vaine hope, but such a hope as puts other conceits in him then other men haue, puts another fashion vpon his actions, it makes him neglect many good things he would doe; he will not be of such a calling, he will not be diligent: for hee hopes, he makes account of it: See how such things worke vpon a man, which he is not to haue in 7 or 8 yeeres after, perhaps. So thou hopest for Heauen, it is not a vaine hope, but it is a hope that will make thee carry thy selfe after another fashion, it will make thee so minded, that thou wilt haue an eye to it, and euery man that lookes on thee, may see that thou hast an eye to it: So that faith is accompanied by Hope. But now you must not say, that if a man hope, therefore there is no feare mingled with it: for you must know, that a man may haue Hope that is true and good, and yet may haue feare mingled with it. For this you must know, that if there be nothing but hope, it is a signe that that Hope

is not good. And therefore thou haſt ſo little reaſon to be diſcouraged, becauſe thou haſt ſome feare mingled with thy hope, that thou haſt the more cauſe to hope, and to thinke that thy hope is good, becauſe there is feare mingled with it: for know, that there is a certaine ſort of men, that haue neither faith, hope, nor feare; as Atheiſts, that haue ſome hope, but no feare; as Deuils and deſperate men, that haue ſome feare, but no hope; as preſumptuous men, which haue but a ſhaddow of faith: But thoſe that haue hope, and feare mingled with it; that is, thoſe may rather hope, that that hope which they haue, they may be ſo much the more confirmed in it, becauſe they haue ſome feare mingled with it.

Therefore conſider, whether thou haue hope or no: Conſider in what manner it is joyned with faith. When thou beleeueſt that CHRIST is thine, that Heauen is thine, that thy ſinnes are forgiuen, and that thou art a ſonne of GOD, but theſe things thou haſt not yet, thou art as any other man, there is no difference betweene thee and them, thou haſt no more in poſſeſſion then other men, that walke with thee; now comes in Hope, and that expecteth that which is to come, that holds vp thy head, as it were, that, though you haue nothing at all for the preſent, yet that Hope will comfort you, that though you haue troubles, and croſſes, and a

thousand things more, to obscure and blot your faith, and the waues goe ouer your head, that you are ready to be drowned, this hope holds you aboue the water, and makes you expect with comfort that which is to come: and not so onely, but, I say, it is a liuely hope, a hope that sets a man aworke, a hope that purgeth him. For, you know, that that a man hopes for, he will endeuour to bring it to passe, it is such a hope as will not faile you, but will continue as well as Faith it selfe.

3. Ioy.

Rom. 15. 13.

Thirdly, the third concomitant of Faith is Joy: *Romanes* 15. 13. *The* GOD *of hope fill you with joy, through beleeuing.* If you haue beleeued, you haue Joy. So in the first of *Peter*, chap. 1. vers. 8. *In whom you haue beleeued:* (saith hee) *Whom, though you haue not seene, yet you beleeue in him, and ioy with ioy vnspeakable and glorious.* (As if hee should say) If you beleeue in him, you shall know it by this, Whether doe you reioyce in him, or no? Consider that, where there is Faith, there is Joy. And it must needes be so: As, you know, he that had the Pearle went away reioycing; and the Kingdome of God consisteth in Joy, and Peace, and Righteousnesse. And therefore, where there is Faith, there certainely is Joy. And therefore consider, and examine thine owne case: Hast thou this reioycing in Christ? this reioycing in the Doctrine of Justification, and forgiue-

1 Pet. 1. 8.

nesse

neſſe of ſins. If we ſhould examine mens faith by this, we ſhould finde that there is but a little Faith in the World. Examine your ſelues, you that now heare mee, that heare this Doctrine of Faith; it may bee it hath beene burthenſome vnto you; it may be it is a thing you care not for; To heare of Iuſtification, and forgiueneſſe of ſinnes, they are things at the leaſt, that, it may be, you take no great paines for; you doe not ſtudy them, you doe not prize them much: but, if you were forgiuen indeed, you would prefer it before all other ioy, it would comfort you aboue any thing. If you would ſay, what you would heare aboue all things elſe, you would heare of matter of forgiueneſſe. A man now that hath knowne the bitterneſſe of ſinne, and afterwards comes to the aſſurance of forgiueneſſe, (that is) to haue Faith indeed, I ſay, he will reioyce in it aboue all things elſe: all worldly ioy would be nothing to it. Therefore conſider whether thou haue ſuch a Faith or no; if thou haue not, certainely thou haſt not Faith; and it is a ſure ſigne that will not deceiue you; There is no man that hath it, that hath not Faith; and whereſoeuer there is Faith indeede, there is extraordinary great reioycing in CHRIST.

But, you will ſay, Many a man may haue Ioy; the ſecond ground *receiued the Word with ioy*: and thoſe that followed *Iohn* the Baptiſt, *Obiect.*

Heb. 6. *reioyced in his light:* and in *Heb.* 6. the Apoſtle ſaith, *they haue taſted of the good Word of God*; they haue taſted with ſweetneſſe; that is, they haue had ioy in it.

Anſ. It is true, we confeſſe there is a falſe ioy: and therefore, if thou wouldſt know whether

Tryals of ioy. the ioy which thou haſt be good or no, conſider theſe three things.

Firſt, conſider whether thy faith hold out in tribulation or no. Therefore the Apoſtle

Rom. 5. 3. addes, *Rom.* 5. 3. *not only ſo, but we reioyce alſo in tribulation.* As if he ſhould ſay, thoſe that are hypocrites, thoſe that haue a falſe faith, there may be much reioycing in them for a while, but we reioyce in tribulations; yea, we not onely reioyce in tribulation, but our ioy is increaſed by them, they are as fuell, they adde to our ioy: as in *Act.* 5. *the Diſciples went away reioycing, becauſe they were accounted worthy to ſuffer for Chriſt.* Wheras the ſecond ground, when perſecution comes, there is an end of their ioy. Therefore conſider whether thy ioy will hold out or no.

Againe, conſider the greatneſſe thereof:

1 Pet. 1. 8. you know thoſe words are added, 1 *Pet.* 1. 8. *reioycing with Ioy vnſpeakable and glorious.* If it bee right Joy, it will bee ſuch a great Joy, it will exceede all other, it will be like to that ioy in Harueſt, as *Iſay* ſpeakes, it will be a Joy vnſpeakeable for the greatneſſe of it; ſuch a Joy, that at the leaſt is ſo great, that whatſoeuer comes, yet it exceedes it.

The

the other temporary Christian may haue joy, but it is not so great, but some other joy will come, and ouercome it, and drowne it, and put it out.

Therefore, in the second ground, as their humiliation was slight, so was their Faith, they had a little humiliation for their sinnes, and they tooke CHRIST in a more remisse manner. And as their Faith was, so was their joy, all slight. But now, when Faith is sound and good, that Joy is accordingly great; it is a great Joy, that, at the least, ouercomes all other; that, take what joy you will, if a man could haue an earthly Kingdome heere, if a man could haue as great pleasure here as mans nature is capable of, if he had neuer so much praise, and glory of men, (these things wee naturally rejoyce in) a right Christian, that hath Faith indeed, will not so rejoyce in these, but that he will rejoyce in CHRIST aboue them. If thy Joy therefore be so great, that it ouercome and exceede all other, be sure that Joy is good. But yet we must haue one thing more in Joy. In whom, though you haue not seene, yet you joy with Joy vnspeakable and glorious. That is, if it be such a Joy as is right indeed, which is a testimony of faith, that it is a signe thou beleeuest, it is a Joy that is glorious, it is a Joy that is glorious and spirituall. Now an hypocrite may rejoyce, he may rejoyce in *Christ*, he may rejoyce in the Kingdome of GOD, and the assurance he hath of it,

and he may reioyce in the hope that he hath that his ſins are forgiuen; but all this while, he reioyceth after a carnall manner: as, you know, a man may reioyce in ſpirituall things after a carnall manner, as a man may reioyce in a carnall thing after a ſpirituall manner. Therefore the ioy of Hypocrites, when it is at the beſt, it is but a carnall ioy; there is ſomething there that his fleſh is able to reioyce in, it may be he had ſome feare and terrour in his conſcience, and after this comes a perſwaſion perhaps that his ſinnes are forgiuen him, and that he is in a good eſtate, that ſame fleſhly feare and griefe before, that worldly feare and griefe will haue a Joy anſwerable to it, a naturall ioy, and yet it may be great, it may be a great flaſh of ioy, that may be as a Land-flood, make a great ſhew, which becauſe it hath no ſpring, is ſoone dryed vp, but it makes a great flaſh: and therefore in that, *Heb. 6. they taſted of the good Word of God, and of the powers of the world to come.* I take this to be the meaning of it, (not as it is commonly interpreted, That an Hypocrite may taſte of the good Word of *God*, and of ſpirituall priuiledges, he may taſte of them, but not drinke deepe of them, but this is certainely the meaning of the place,) They taſted ſome things in the good Word of *God*, which was ſweet to them. Now, in ſuch men there is nothing but fleſh. (Marke) If a temporary Chriſtian beleeues for a time, he hath

Simile.

Heb. 6. opened.

ineffectuall

ineffectuall faith, in such a man there is nothing but flesh. That conclusion must be set downe: and if there be nothing but flesh, there is nothing can taste but flesh; for there is nothing else to doe it, and the flesh tastes nothing but objects that sute with it selfe. What shall we say then? There is somewhat in him that pickes out, that in these spirituall comforts, in these spirituall blessings, in this good Word of God, he pickes out that which sutes with his flesh: That is, such a carnall man may be able to reioyce in the Word. Doe you not thinke that such a good Word of God may make carnall men reioyce in it? May he not taste such sweetnesse, as to take vpon him the profession of Religion, and to bring forth fruit, and to hold out long? No doubt there is. Are there not such things in that which wee propound in the Gospell? To tell men of a Kingdome of saluation, of the loue of God, of the precious promises, of an inheritance, of escaping of Hell; may not a fleshly man, a man vnregenerate, may he not see, and reioyce in these? He may; and hath such a taste as is there expressed.

Consider now therefore if thy Joy be right; If it be a signe of faith, if it be good and sound, if it be a Joy that is spirituall and vnspeakable; that is, if it be a Joy that is so great as that it exceedes all other joyes; if this Joy doe but hold out in tribulation, it is a certaine signe thy faith is good.

4. Humility.

Now, last of all, the last concomitant of Faith is Humility. If thy Faith be right, it will bring that with it, to make thee humble and vile in thine owne eyes: For what is true faith? It is that which brings CHRIST into the heart, as you haue heard oftentimes; that which knits *Christ* and the soule together, it is that which causeth him to come and dwell with thee. Now whersoeuer *Christ* comes to dwell, he comes with a light, hee shewes the creature his vilenesse, he makes a man see his sinne, he makes him see what creature he is; whereas another that hath great hope, and professeth that he hath much assurance, his heart is lifted vp, and not cast downe. Such are not men which thinke themselues vile, and naked, and miserable, but they thinke themselues better then other men, they are forwarder then others in any thing, they thinke other men are not like them. And therefore they are ready to be more bold and venterous in any thing, they are ready to take vp opinions, they are ready to strike out this way or that way. But now a true Christian is humbled with it, because when *Christ* comes into the heart, he makes a man to see his vilenesse. As, you know, when GOD drew neere to *Iob*, when he came neere him indeed, then he abhorred himselfe in dust and ashes, then hee saw what a one he was, he saw not before, he thought the contrary, but when GOD drew neere indeed, that made him manifest.

So

So it was with *Isay*, when he saw GOD vpon his Throne, and the Angels about him, when he saw his holinesse, then, *Woe is me, I am vndone, because I am a man of polluted lips:* He was so before, but when he drew neere to GOD, he saw it. Isay. 6.

So *Peter* said, *depart from me, I am a sinfull man*, when he saw *Christ*, when *Christ* came neere him, when he manifested himselfe in his Diuinity, that he saw GOD in him; for so he did by that Miracle that amazed *Peter*, and cast him downe, and made him see what hee was. So *Dauid*, when GOD drew neere to him, and promised to build him an House, to giue him a House that should be eternall, to giue him the *Messiah*, whose Kingdome should neuer end, (for that is included in the giuing him a Kingdome for euer, and a House that should haue no end:) when *God* vouchsafed him so great a fauour, we see, *Dauid* was neuer so cast downe as then in the sight of his owne vilenes, he was neuer so little in his own eyes, he neuer said so much as he said then. Now, (saith he) what is *Dauid?* What am I, or what is my Fathers house, that thou shouldst regard me thus, that thou shouldst bring me hitherto? This is *Gods* manner, when he comes into a mans heart, when he speakes peace indeed, when Faith is a right Faith; that brings CHRIST to dwell there; I say, it makes a man exceeding humble. Therfore the spirit of Christians is a meeke spirit, they are humble, and

and gentle, they are little in their owne eyes. Consider whether thou hast such a disposition bred in thee, or no: it is a signe thy faith is good, if there be; if there be not, it is a signe thy faith is not true. So much for the signes of faith. I make haste, because I haue one Vse more to adde.

Vse. To act and exercise Faith, or to set it on Worke.

If nothing be regarded of God but effectuall faith; that is, if that be the vertue of faith to be effectuall, or else it is nothing worth, then we should labour diligence, not to let that be wanting to [illegible] which is the excellencie of it, which is the vertue of it, which is the proper quality of it. As, if it be the vertue of a Horse to goe well; If it be the vertue of a Knife to cut well; If it be the vertue of a Souldier to fight well; or whatsoeuer you will instance in, whatsoeuer vertue it be, or whatsoeuer thing, you labour to find that in it, whatsoeuer be wanting; (for euery thing hath some proper excellency, some speciall vertue wherein the thing consists.) Now, to be effectuall, to be working, to be operatiue, If this be the vertue of Faith, (as it were) if this be the character and excellency of faith; Let not this therefore be wanting in faith. What is that then thou shouldst doe? Vse thy faith, set faith aworke, liue by it.

Obiect. You will say, This is more then I can doe; this is *Gods* action, he must set faith aworke, and worke this in me.

Ans. I say, thou art able to doe this of thy selfe, when

when thou haſt faith once. I ſpeake to thoſe that haue it, and this exhortation is to you. If you haue faith, vſe it: many haue it, that doe not vſe it. This is a thing that you are able to doe: For though *God* worke in you all the worke of faith, as it is receiued; yet know, he doth not worke in you onely, but by you; he makes you inſtruments: you are not as dead inſtruments, but as liuing inſtrumēts, to moue your ſelues. It is true that before you haue faith you are able to do nothing; but when you haue it once, then you are able to vſe it. Before a man hath life, he is not able to ſtir, but when he hath life once, then he is able to moue and ſtir himſelfe, for there is life there. when the Lampe is once lighted, you know you may feede it with Oyle, and if you put more Oyle to it, you ſhall haue the greater flame: There is light, and you may increaſe it; indeed the difficulty is to light it; and that is *Gods* worke; he kindles the firſt fire, hee workes faith in the heart: But now, when thou haſt it, learne to vſe it. Doſt thou thinke a neceſſity lyes vpon vs to vſe other Talents that GOD hath put into our hands, and will he not require that thou ſhouldſt vſe the Talent of Faith? Wilt thou wrap that in a Napkin, and let it lye dead by thee? Will not he call thee to an accompt for it? What folly is it, (my brethren) you haue faith, which is ſo excellent a Grace, able to doe ſo great things as it is, and yet you will not vſe it. There are many

Simile.

Simile.

many Christians that haue Faith indeed, and yet will not set it on worke. How great things would it doe, what a reward would it bring? As *Aristotle* saith of habits, That if a man haue no more but a habit, and vse it not, there is no difference betweene the wisest man and a foole; for what are habits for, but for action? what is the Tree for, but for fruit? The habit serues but for the act; and this is according to the iudgement of Scripture, in *Rom. 2. God* rewards not men according to the habits they haue, but according to their workes. Therefore thinke not that thou shalt be rewarded according to thy habits of Faith which thou hast, though it be true that that sanctifies thee, but GOD doth reward vs according to the vse of our faith, according to the workes that our Faith doth bring forth, according to the efficacie of our faith. It is true, the taking of *Christ* is one worke of Faith, thou shouldst set it aworke to doe that; and besides that, all the workes of sanctification are all workes of Faith; all thy life long, euery houre thou hast somewhat for Faith to doe. Set thy faith aworke, and thy reward shall be accordingly.

Rom. 2.

And againe, if thou vse not Faith, thou shalt haue little enough of it; the vsing of it is that which strengthens Faith. It is *Gods* vsuall manner, when he giues Faith to a man, to giue him exercise, to keepe his Faith breathing, as it were; hee will be sure to haue somewhat wherein hee will put him to it,

some

ſome tribulation, he will put fire to it, to clenſe it, And therefore we ſhould learne to make vſe of our Faith, to ſet it on worke.

It is a generall Rule in all things, and as true in this, If a man haue an eſtate, what is he the better to haue it, if he doe not vſe it? To haue a friend, what is a man the better if he doe not vſe him? Shall a man be a Fauourite of a Prince, and get nothing by it? Faith makes a man a Fauourite of GOD, a friend to GOD; and will you make no vſe of GOD? It is that which he expects at your hands; will you haue GOD in vaine? Shall hee be your GOD, and will you make no vſe of his power, of his wiſdome, of his ability to hold you vp, to helpe you vpon all occaſions? You ſhould make vſe of him; all that is his, is yours, if you make vſe of it by faith.

Againe, ſhall men haue ſuch priuiledges as we haue by faith, and ſhall not wee comfort our ſelues by them? What is it for a man to haue great eſtates, great Titles of Honor, and Houſes, and Lands, if a man doe not thinke vpon them, that theſe conſiderations may cheere him? We ſhould doe ſo with faith, this is the vſe of faith.

Againe, if faith be vſed, it is able to doe much for vs, if it lye ſtill, it will doe nothing. You know what they did, *Heb.* 11. They hauing faith, it made them doe that, it was but the vſe of their faith: So it is with vs; Looke how much thou vſeſt thy faith, ſo much thou ſhalt Heb. 11.

ſhalt be able to doe. Therefore *Chriſt* ſaith, *Be it according to thy faith:* that is, not according to the habit of thy faith, that lyes dead, as a Talent wrapped vp there; but, be it vnto thee according to the vſe of thy faith. If thou ſet faith on worke, it will be able to doe great things, it will be able to doe wonders, it will be able to ouercome the world, it is able to worke righteouſneſſe, it is able to preuaile with GOD and men, it is able to goe thorow the greateſt matters.

Queſt. But, you will ſay, How ſhall I vſe it?

Anſ. That is the thing indeed which I purpoſed now to haue ſhewed, how faith muſt be vſed, how we muſt liue by faith: I ſhould haue ſhewed how you ſhould vſe it.

How to vſe Faith.

1. In comforting our ſelues

First, in comforting of our ſelues; for that is one vſe of Faith, thou ſhouldſt ſet it aworke to fill thy heart with ioy, out of the aſſurance of the forgiueneſſe of ſinne, and of the priuiledges which thou haſt by CHRIST. When a man hath faith, and finds his heart no more affected then other mens, he findes no reioycing there more then ordinary; Now ſet faith on work, learn to beleeue, and that throughly.

Gal. 3. opened.

First ſet faith on worke to beleeue, to *truſt perfectly*, as the Apoſtle ſpeakes, *Gal.* 3. *In the grace reuealed by Ieſus Chriſt:* truſt perfectly; that is, thou ſhouldſt beleeue the full forgiueneſſe of thy ſinnes, thou muſt not beleeue it by halues, ſo that there ſhould be a diſtance, as it were, betweene GOD and thee, ſome odde

odde ſcores vnacquitted, vncroſt; but thou ſhouldeſt beleeue ſo, that thy joy may be full, thou ſhouldeſt beleeue throughly, that thy ſinnes are forgiuen, that all are acquitted, thou muſt not limit *God* in his mercie at all, as thou ſhouldeſt not limit him in his power. Thus a man ſhould ſet faith on worke, that he may be able to ſay, *My Beloued is mine, and I am his.* I know there is a Match made betweene vs. For vnleſſe you lay this ground, a man ſhall not reioyce. This is all, therfore now vſe thy faith. If Satan now come, and tell thee of ſome ſinnes, and of ſome circumſtances of thoſe ſinnes, and of ſome wants in thy repentance and humiliation, what ſerues faith for now? What ſerues all this for that you haue learned heere concerning the Doctrine of Faith, but to teach you that theſe ſhould be no ſcruples, you ſhould beleeue, and that perfectly? When this is done, that you ſee there is a Match, a Couenant made betweene God and you, now you muſt know, that all that *Chriſt* hath is yours; whatſoeuer hee hath by Nature, you haue it by Grace. If hee be a Sonne, ye are ſonnes; If he be an Heire, yee are heires; and when ye haue done this, then conſider all the particulars of the wealth of a Chriſtian, that all is yours, *whether it be* Paul *or* Apollos, or the world, &c. Theſe things wee haue often ſpoken of, you ſhould runne through and conſider of them: If a man will conſider that he is a King, that the world is his,

Ioh. 16.

his, that whatsoeuer is in CHRIST belongs to him, and oweth him a good turne, and will doe it at one time or other; when he considers all the precious promises. A man reckons his wealth not onely by his money which he hath lying in his Coffers, that he hath present, but by Bills, and Bonds, and Leases, &c. So, how many promises thou hast, there is not a promise in the Booke of GOD, but it is thine; set thy faith on worke to consider this, and to reioyce in it; set faith on worke so to see them that thou maiest reioyce in them, and weyne thee from the things of this world, not to regard them; for they are small things of no hold. Shall a King regard Cottages and trifles? No, if thou thinke in good earnest that thou art such a man, why doest thou regard trifles? Thou shouldst doe this, when other men reckon their Lands, and their Houses, and their friends, a Christian reckons he hath GOD, hee hath many good workes in store, hee hath so many precious promises laid vp in the Land of the Liuing. Set thy faith on worke thus, not onely to reioyce, but to bring in a holy magnanimitie, answerable to such a condition; and let not Faith giue ouer till it haue brought thee to this. Certainely, a man that beleeues he is a King, he will haue another spirit: for there is no other reason wherefore it is said *Saul* had another spirit, but that when he came to be a King, he had a spirit answerable. When thou

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beleeueſt theſe priuiledges, when thou ſetteſt thy Faith on worke to beleeue indeed, to beleeue them to be reall things, and not fancies, and notions, there will be bred a diſpoſition anſwerable, a carriage and ſpirit ſuteable; thou wilt not admit of things that are vnfit for ſuch a perſon, thou canſt not doe it; but as one that is a Prince, that hath thoſe hopes actually, he cannot admit of thoughts that other men haue; no more can a Chriſtian, when he is borne from aboue by the immortall ſeede, there is ſuch a diſpoſition wrought in him, that, if he will ſet his faith on worke to beleeue theſe things, he ſhall not be able to admit of thoſe baſe things which hee did before, and which others doe.

Againe, if a man ſet his Faith aworke to beleeue theſe things, he would be able to vſe the World as if he vſed it not, he would not care for loſſes & croſſes, he would not grieue for them, as one that is not able to beare them. Thus we ſhould learne to ſet faith on worke, in beleeuing theſe priuiledges, that we may be able to walke with *God*, as *Henoch* did, and as *Paul* and *Moſes* did; to walke with him in the vpper Region, aboue the ſtormes: There is much variety of weather when a man is below here, now it is faire, and then it is foule; if a man were aboue theſe, there is a continuall ſerenity; So a man that hath his heart in Heauen, a man that walkes with God, that hath his heart raiſed

aboue others; if you would doe this, if you would vſe Faith, if thou wouldeſt conſider this, it would ſet thee aloft, aboue theſe things; thou wouldeſt ſoare aloft as the Eagle, thou wouldeſt care no more for theſe things, then the Eagle cares for the chirping of Sparrowes: they are trifles, thou wouldeſt ouerlooke them all. If we did conſider this ſeriouſly, how would it alter our courſe? It would worke another diſpoſition, another affection in vs. A man would conſider, that if God be ſure, what matter is it if a friend die? If I haue God, what is the loſſe of any creature? And ſo, if a man ſuffer wrong in his name, what is it, if he haue praiſe of God? If thou beleeue, and ſee God in his greatnes, to haue praiſe of ſuch a one as he, will make thee to contemne the reſt. And ſo for wealth: What is pouerty? What account did *Paul* make of it? It is nothing to one that hath Treaſure in Heauen, to one that beleeues indeede, to one that ſeeth hee hath all Gods Treaſures opened to him. Thou ſhouldeſt learne to doe this in good earneſt. If a man would ſet his Faith aworke to beleeue it, his heart would be fixed, hee would bee afraid of no euill tydings, hee would ſay with himſelfe, if there bee no ill tydings from heauen, it is no matter from whence they come on earth. If a man would build, through faith, vpon the promiſe, and conſider it really. This is the vſe of Faith: thus a mans heart ſhould

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be filled with ioy, a man would be able to goe *through ill report and good report, through want and through abundance*, without being much troubled with either; the one would not much puffe him vp, nor the other would not deject him, but he would goe as a Gyant, and march thorow the variety of conditions; he would passe through them, that neither the one hand nor the other, the good successe nor the ill successe should worke vpon him much. This is a strong man: and this Faith will make thee able to doe, if thou vse Faith, and set it aworke. But I am sorry the time hath cut me off: this is but an entrance, I giue you but a little taste: There are many things wherein Faith stands vs in much stead, wherin if wee did vse Faith, how much seruice would it doe vs? But for that which remains in this Doctrine of Faith, I had thought to haue shut it vp at this time, to shew you how to vse it, how to make it effectuall, how to set it aworke, how to walke by it, how to husband and improue this Talent for *Gods* aduantage and your owne. But I cannot stand on it. So much for this time.

FINIS.

OF EFFECTVALL FAITH.

The fifth Sermon.

1. THESS. 1. 3.
Remembring your effectuall Faith, &c.



HE first thing wherein thou ſhouldeſt vſe Faith, is to comfort thy ſelfe by it. Therefore conſider, you that doubt of this, you that make queſtion, (I ſpeake to thoſe that haue the work wrought, whom the *Holy Ghoſt* hath made to deſire *Chriſt* aboue all things, I ſay) remember that *God* iuſtifieth the vngodly, and that you haue nothing to doe, but to take him.

Conſiderations to helpe Faith in comforting the Soule.

2. Remember that CHRIST is made righteouſneſſe to vs, that no fleſh might reioyce in his ſight, but he that reioyceth might reioyce in the *Lord*.

3. Remember that the pardon is generall. Looke to the promiſes of the Goſpell; you ſhall finde them without all exception. To vs a Sauiour is borne, to take away the ſinnes of his people; he came to take away ſinnes of all ſorts. Now, when GOD hath made no exception, why ſhould we make any?

4. Conſider that wee haue to doe with a GOD, who delights to ſhew mercie, it is a thing that he is not weary of, it is naturall to him: And therefore as the eye is not wearie of ſeeing, nor the eare of hearing, becauſe it is naturall to them, no more is GOD weary of ſhewing mercie. Nay, he delights in it, *Mic.* 7. 8. *Who is a God like vnto thee, taking away iniquities, delighting to ſhew mercie, &c.* Why ſo? *Becauſe mercy pleaſeth him.* That is, there is no worke that he is ſo much pleaſed in, as in ſhewing mercy.

Micha. 7. 8.

5. Conſider thou, that art in ſuch a caſe, conſider that his mercy is as large as any other attribute. Euery man thinkes that this is no newes; what need you tell vs that GOD is infinite in mercy? I ſay, this is a thing that thou doſt not conſider: if thou diddeſt, thou wouldeſt not ſticke vpon it as thou doeſt, If thou diddeſt beleeue that GOD were as mercifull as he is; but we ſcant GOD according

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to our measure; we square *Gods* mercy according to our own thoughts. Euery man measures *Gods* mercy, according to that which he can conceiue. He thinkes with himselfe, if a man commit one sinne, it might be forgiuen, but when his sinnes exceede, when they grow out of measure sinfull, when they are sinnes so circumstantiated, as we say, that they are out of measure sinfull, here a man stands at a stay: What is the reason of this? Because we draw a scantling of *Gods* mercy, according to our owne conceits. Whereas, if we considered that his mercie were as large as any other attribute, then we would consider that it hath no limits: and if it haue no limits, then whatsoeuer thy sinnes are, it is all one.

6. Dost thou thinke that *Christ* came from heauen, and tooke flesh, and suffered death, to forgiue small sinnes? No, it was to forgiue the greatest; the worke is large enough to match with the greatest sinnes. These, and such like reasons thou shouldest labour to bring to heart, that thou mayest beleeue perfectly and throughly, and giue not ouer till thou haue done it. Let not thy faith trust in *Christ* by halues, but trust throughly. Thou shouldest come to this disjunction: If I bee out of the Couenant, why doe I beleeue at all? why doe I receiue any comfort? If I bee in the Couenant, why doe I not beleeue perfectly? I say, giue not ouer till thou haue brought thy heart to a full assurance. Thus a

man ſhould doe that yet doubts whether his eſtate be good, whether CHRIST bee his, when he is his. For when a man is once in the Couenant, that the match is made betweene him and thee, why doeſt thou doubt? If thou be in the Couenant once, doubt not then that a ſinne or two, or daily failings, ſhall breake the Couenant betweene GOD and thee, it is impoſſible. Thou muſt know that thou often breakeſt the Couenant; but except there be a quite turning backe, except thou altogether forſake GOD, except thou leaue GOD, and chuſe thee a new Maſter, (this indeed breaketh the Couenant) otherwiſe, if it be but a failing, if it be but a ſinne of infirmity, from day to day, when as yet thou keepeſt GOD in thy heart, thou cleaueſt faſt to him, thou intendeſt to ſerue him, and not to forſake him and giue him ouer; thinke not that thoſe ſinnes, although they be great, breake the Couenant. And therefore, *Pſal.* 41.7. ſaid the People of GOD there: *Although theſe things be befalne vs, yet haue we not forgotten thee, nor dealt falſely concerning thy Couenant.* Why; *We haue not turned backe*; although we haue failed, and done many things amiſſe, yet haue we not dealt falſely concerning thy Couenant. That is, we are not Hypocrites, our hearts are ſincere.

Pſal. 41.7.

Queſt. How proue they that?

Anſ. We haue not turned backe from thee, our feete haue not gone out of thy wayes. That is,

is, we haue not quite giuen ouer, as many men doe that make their pleasure their God, when they make their profit their God, when they diuorse themselues from GOD, then they breake the Couenant; but else it is not a breaking of the Couenant. Know therfore for thy comfort, when thou considerest this, summe them vp together, and see now whether thou hast put thy seale to the truth of GOD, that he is true; that is, whether thou beleeue the promise, whether thou take and receiue CHRIST: for that is it to put thy seale to the truth of GOD: when thou canst conclude that thou hast done that, then see if GOD hath put his seale to thee. There is a double seale:

One is, thou art sealed by the Spirit; that is, there is a secret witnesse of the Spirit, the sealing of the Spirit to the day of Redemption; the hidden *Mannah*, the secret witnesse that GOD giues to euery mans heart, as a priuie Seale that GOD sets on thee, *Grieue not the Spirit, by which ye are sealed to the day of Redemption.* Now there is another seale, which is more manifest then this; as in 2 *Tim.* 2. 19. *The foundation of GOD remaineth sure, and hath this seale, The Lord knoweth who are his, and let euery one that calleth vpon the Name of the Lord depart from iniquity.* That is, there is another seale that GOD sets vpon you, whereby hee enables you to depart from iniquity: This is a more open seale then

Eph. 4.

2 Tim. 2. 19.

then the other. If thou finde that thou haue put thy ſeale to GOD; to his promiſe, and thou findeſt againe that he hath ſealed thee by the inward witneſſe of his Spirit, and hath ſealed thee likewiſe by the fruit of amendment of life, with enabling thee to depart from iniquity; now what ſhouldſt thou doe then? Make no more queſtion, take it for granted, that CHRIST belongs to thee, and thou to him; *Truſt perfectly to the grace reuealed through Ieſus Chriſt:* A place that I haue often named, 2 *Pet.* 1. 13. Truſt perfectly in the fauour; that is, in the free fauour, in the free promiſe reuealed through *Ieſus Chriſt*; that is, Doe not mince the matter, and ſay, it may be GOD will forgiue me, or it may be he will not; but doe it perfectly, let nothing be wanting, doe it perfectly, that thy ioy may bee full; if thou doe it by halues, if thou doe it but in part, thou ſhalt haue but imperfect ioy.

2 Pet. 1. 13.

The vſe now that thou ſhouldeſt make of Faith, is to ſee thy ioy may be full: if thou be not certainely perſwaded, thou doeſt not vſe thy Faith as thou oughteſt. When thou haſt done this once, when thou haſt ſettled vpon this concluſion, to ſay certainely CHRIST is mine, my ſinnes are forgiuen; now come to the priuiledges, conſider them, and go thorow them all: (I haue named them heretofore vpon another occaſion:) and labour to comfort thy ſelfe with them; labour to haue thy heart

heart filled with ioy; at the leaſt, get ſo much comfort as may ouervalue any affliction in the World, that there may be a greater waight in the other Ballance, that though great afflictions doe befall thee, yet thou art not drowned, thou art not ſwallowed vp of affliction, that thy heart faints not; but ſet thy faith aworke, that thou mayeſt haue ſo much ioy, as that thou mayeſt goe thorow it. And againe, get ſo much joy, as at leaſt may ouertoppe any proſperity outward, any comfort that thou mayeſt take in thy friends, or in thy wealth, or in thoſe things that thou findeſt thy heart too much to cleaue vnto, that thou ſetteſt them at too high a rate; ſet thy Faith on worke, that thy joy may be full, that thou mayeſt not prize thoſe ſo much, but that thou mayeſt looke vpon them as trifles, as matters of nothing, in compariſon of the ioy that is prepared for thee in Heauen. Thus a man ſhould vſe faith; that is, in any affliction, that he doe not ouer-grieue; and that no outward comforts, whatſoeuer befall him, take not vp his ioy too much.

Thus our faith ſhould paſſe through all conditions, to vſe the World as if we vſed it not: So, I ſay, ſet thy Faith on worke. This is the firſt worke that faith ſhould doe, to comfort a mans heart.

The ſecond vſe we ſhould make of Faith, ſhould be to guide and direct our liues; that is, we ſhould vſe Faith to be as the Rudder to the

2 Vſe of faith, to guide and order our liues.

the Ship, to turne our courses the right way vpon all occasions in our conuersation: For that is the office of Faith, to guide a mans life. For as it is in a way, so it is in our life; there are many turnings, it is not only a strait way, but there are many turnings, and when a man comes to a place where there are two wayes to turne to, that he knowes not which way to goe, now Faith comes and teacheth thee what thou shouldest doe. That is, there are many difficult cases wherein a man knows not what to doe, he is amazed at them; It may be GOD will lead thee through the way of the *Philistims*, through great persecutions, and troubles, which thou must wrestle with: Now set thy Faith aworke, fight the good fight of faith; that is, thou must now ouercome, thou must not balke the way of Religion, because of the troubles thou meetest withall, but passe thorow the troubles, that thou mayest keepe thy way.

Simile.

Againe, it may bee GOD will leade thee through pleasant wayes, and not through the way of the *Philistims*, (as when the people came out of *Egypt*, the *Lord* led them not by the way of the *Philistims*.) If GOD giue thee peace and prosperity, now set Faith aworke, that this peace and prosperity that thou hast, that it soften not, that it loosen not the sinewes of thy minde, that it dissolue not thy strength: but keepe thy faith, and hold thy strength, that thou be not drawne to sinne a-

gainst

againſt GOD by ſuch a condition. In all the turnings of a mans life, to be kept ſtraight, a man muſt ſet his faith on worke. It may be GOD will giue thee peace for a time, take heed thou ſit not downe now and forget thy iourney. As thou muſt not turne to the left hand, ſo thou muſt not turne to the right hand, but paſſe through all, that thou mayeſt approue thy ſelfe the ſeruant of CHRIST in ſtraites, in neceſſity, in tribulation, by the Armour of righteouſneſſe on the right hand and on the left; through honour and diſhonour, by ill report and good report. That is, ſet Faith on worke, in all the variety of conditions, to keepe thee in the right way, that thou turne not out of it. It is faith that muſt doe it: For example, put the caſe thou commeſt to *Heſters* condition; there was a turning of her minde, ſhe had peace before, but when it comes to that, that ſhe muſt venter her life for the Church, here ſhe had vſe of faith. And ſo for *Abraham*, *God* bade him offer his ſonne, he was at reſt a great while before, but now GOD tryes him what hee will doe; here is a turning of his life, here was an Exigent, here was vſe for his faith, he did it, faith turned him this way; Another man would haue turned another way, that hath not faith. So when GOD cals *Moſes*, hee was quiet before in *Pharoahs* Court: now he muſt goe to ſuffer affliction with the people of GOD, then what muſt he doe in ſuch a caſe? The

The Text ſaith, he did it by faith; by faith he forſooke the glory of *Pharoahs* Court, and choſe rather to ſuffer afflictions with the people of GOD, then to enioy the pleaſure of ſin for a ſeaſon. There be many hundreds of ſuch caſes that befall continually. I ſay, thou ſhouldſt vſe thy faith now, that it ſhould lead thee in the right way, in all theſe difficult caſes: for this is the vſe of faith. See now another man that hath not faith, take a falſe-hearted man, and ſay what you will to him when any ſuch exigent comes, you ſhall neuer draw him from his wealth, from his friends, from his worldly credit, becauſe he makes that his maine, his heart ſecretly truſts in that, hee thinkes, if that be gone, he is as vndone; that is his God, therefore you ſhall neuer draw him from that, for he wants faith to make *God* his God. Come to another man, let him come into ſuch an exigent, and you ſhall not pull him from *God*, hee is his truſt, he is his hope, and if he loſeth *Gods* fauour, he loſeth life and all; and therefore that is the difference in all the paſſages of things in their conuerſation. This then is the ſecond thing we ſhould make of faith, to guide and direct vs in our liues. But becauſe this is generall, it may be it will not bee enough: I will come a little to Inſtances.

Inſtances of faith guiding a man in difficult caſes.

1. Inſtance.

Ioh. 12. 12.

Suppoſe a man come to ſuch a turning as thoſe in *Iohn* 12. 12. *Many of the chiefe Rulers beleeued in him, but they durſt not confeſſe him, leſt*

leſt they ſhould be caſt out of the Synagogue. Put the caſe, that thou be in ſuch a caſe, as that thou art brought now to ſuch a tryall: Now, if thy faith be ſuch a faith as they had, that is a ſigne that thou wanteſt faith indeede. Take two men, the one will be content to be caſt out, he will confeſſe *Chriſt*, come what wil of it. Another man, when it comes to ſuch a competition, that either he muſt be caſt out of the Synagogue, or deny *Chriſt*, he will rather leaue that then the other, he will rather part with *Chriſt*, he will rather forſake him, & the confeſſion of him, then indure ſuch trouble.

So again, come to a matter of praiſe of men, to a matter of credit, whē a man ſees that this is his condition in the place he liues in, and conſiders, If I ſerue GOD indeede, if I goe through in my profeſſion, I ſee I muſt be contemned, I muſt be deſpiſed, I muſt be trampled vpon, I ſee, I muſt be hated of all men, as our Sauiour *Chriſt* ſaith, (for to be hated of ſome men, a man might beare it well enough) but to haue all mens hands againſt him, to be excluded of all good company, (as they ſay) ſuch a thing a man ſhall haue much adoe to beare, to loſe all his worldly credit, all his friends; but when it comes to ſuch a caſe, one man is willing to beare theſe, becauſe he truſts in GOD: *I know whom I haue truſted*, ſaith *Paul*: Therefore he was willing to vndergoe all ſhame, to indure impriſonment, to do any thing: another man doth not truſt

a. Inſtance.

truſt in *God*, and therefore he will not indure hee will leaue Religion, he will not doe the things that may breed this trouble, hee will mince the matter, he will leaue that, that he may ſecure himſelfe, and keepe his credit, that he hath amongſt men.

3. Inſtance: So againe, come to matter of commodity: Let matters of profit, or aduantage in the World for a mans eſtate be offered, ſee the different condition now of a man that hath faith, and of a man that wants faith. See *Saul*, when he ſaw the fat Cattell, he tooke them, his faith was nothing but a notion: If he had beleeued in God, he would not haue thought that the fat Cattell would haue made him more happy, but becauſe he ſaw them, and thought they would be aduantage to him, he ſaw them preſent, that was the thing he felt, hee beleeued not the other, therefore he did that.

And ſo for *Balaam*; when the caſe comes, that eyther he muſt curſe the people, or elſe forſake the wages of vnrighteouſneſſe, ſurely he wil haue reſpect to the wages of vnrighteouſneſſe: that is, though *Balaam* made a faire ſhew, he would doe any thing rather then to goe againſt *Gods* Commandements, and yet he had an eye to the other all the while, and God ſaw that he ſecretly looked to himſelfe. So that, it may be, thou makeſt profeſſion, thou makeſt a faire ſhew, thou wilt do much. Remember this, it may be, it is but a high flying:

flying: The Eagle, though she flye high, yet she hath an eye to the prey below all the while: So many men, although they doe much, yet they haue a secret eye to the prey; that is, they want faith, and therefore they regard these things too much. And when the time comes, that they must stoope to it, the time of tryall, when a man wants faith to magnifie other things, he ouervalueth those things, hauing nothing better to trust vnto. In such a case, *Iudas* his 30. pence was a great matter: *Gehezi's* change of rayment, and *Achans* wedge of Gold. I neede name no more examples. But take a man that hath faith, and this is no difficulty to him, hee will not only let goe that wealth which he hath inordinately gotten, as *Zacheus*, but he will suffer the spoiling of his goods with joy, because he beleeues *God*, that hee hath in heauen a more induring substance. There is no Christian, no good man, but he would be content to gaine as well as thou; what is the reason hee takes it not? He beleues that by forsaking that, he shall haue a more enduring substance in Heauen. There is no man would forsake any thing but for the better, and that is the reason wee beleeue, and thou dost not.

4. Instance:

And so come to matter of safety and danger, and there you shall see what difference faith makes between men, how it turnes their course, when they come to such an exigent. See it in *Saul*, you know, he was commanded

not to offer Sacrifice till *Samuel* came, GOD did put him to the tryall, The *Philistims* were vpon him, the day of Battell drew neere, hee saw the people shrinke away, *Saul* was put to it now, whether he would trust GOD for his safety or no: If *Saul* had had faith now, and had thought with himselfe, If I keepe the Commandement, is not GOD able to helpe me, what though the people shrinke away; cannot GOD doe as much with a few as with many? If he had beleeued, hee would haue done otherwise: But he did not beleeue, and therefore you see which way he turned.

Ier. 42. The like we see in *Ioram*, *Ier.* 42. This was his case, hee was the Captaine of those that were left behinde in Captiuity; If hee had stayed in *Ierusalem*, he had had nothing to defend him, there was pouerty and want of all things; if hee went downe into *Egypt*, that was a safe Countrey, as farre as any one could see, it lay farre from all danger of War, there was plenty of all things, and he was a strong King, able to defend him; There comes Commandement from GOD, that he should keepe himselfe still in *Ierusalem*, and should not goe downe into *Egypt*: It is a place worth the reading, *Ier.* 42 & 43. *Ioram*, in this case, beleeued not that *God* would keepe him safe where he saw no meanes of safety. Therefore, in that turning, you see what choice he made, which was his vtter vndoing; he went downe into *Egypt*, and there the Sword and the Famine followed

Ier. 42. & 43.

followed him, that God might make him know, that it was not any outward condition that could keepe him safe, and that he was able to keepe him safe in another place, where there seemed to be more danger,

On the other side, take those that trust in *God*, in any such case, when they are brought to any such difficulty, they are willing to venter to put themselues vpon God, to goe any whither, as *Luther* went to *Wormes*, they care not for any danger before them.

But some will say, it is true, if I had a Prophet sent to me, to tell me in such a case that I should be safe, I should trust on him. *Obiect.*

Certainely, if thou hast not, yet if the cause be good, if it be a thing that God sets thee a worke on, if thou goe by a right rule, know, that in this case thou hast as true a promise of safety, that *God* will deale well with thee, as if thou haddest a Prophet sent immediately from *God*. Therfore I say to thee in such a case as *Luther* said to *Melancton*, which was a good reason when *Melancton* began to faint: *Luther* being afarre off, wrote a Letter vnto him, and tels him, saith he, if the Cause be not Gods, why doe not we giue ouer? why doe we not shrinke? why doe wee doe any thing? And If it be *Gods* Cause, why doe we shrinke? why go we not thorow? He needed no more but to know that it was *Gods* Cause: and after that, see how hee exposed himselfe from time to time: and as no man was bolder then hee, so *Ans.*

no man had more comfort. It is with vs in this case as it was with *Ieremiah*, *Ier.*26. GOD bids him goe and speake his Word to the people, all his words, and tels him that the people would be ready to put him to death; and so they were, they said he should die, but yet he obeyed *God*, because the *Lord* sent him; and see what was the issue of it, GOD turned the matter, and saued him. This is faith, when a man comes in that case to set his faith a-worke, that it may set him the right way that he is to goe in, which way he is to turne.

Ier. 26.

5. Instance. And so, put the case that GOD brings thee to such a case, that thou art in danger of prison in danger of death, in danger of the greatest crosse, of the greatest persecution and trouble, now one man consults with flesh, the other consults with the spirit, he sets faith awork to worke his worke for him: you see what *Stephen* did in such a case, and the reason of it, *Acts* 6. He was a man full of faith, and therfore he feared not what they could doe to him. See what *Paul* did, in such a case; you see what danger he was exposed vnto, but he consulted not with flesh and blood, but what did he? He set faith on worke, that it might guide him in all the way that he went, in all the turnings of his life.

Acts 6.

6. Instance. And so, on the other side, for pleasure, there are two men that haue pleasures propounded, the holiest man hath the same nature that others haue, they would take the same delight

delight that others doe, as farre as they are naturall.

What is the reaſon then they doe not? why doe ſuch men turne from all ſinfull delights, and runne another courſe? *Queſt.*

It is nothing but faith that enableth them to doe it. By faith *Moſes* left *Pharoahs* Court, and the pleaſures of ſinne for a ſeaſon, and choſe aduerſity with the people of GOD: that is, as if hee ſhould ſay, If you would know why *Moſes* did this, it was faith that enabled him: that is, he beleeued, that if hee had enioyed thoſe pleaſures of ſinne, he ſhould haue beene a loſer by them, hee ſhould haue fared the worſe for them. Againe, he beleeued, that by his ſuffering aduerſity with the people of *God*, he ſhould gaine; it was onely faith that made him doe this. If thou haddeſt faith, thou wouldeſt forſake thy pleaſures, and liue a more ſtrict life, as the Saints doe. So that ſtill you muſt keepe that concluſion, that you muſt ſet faith aworke in all the concluſions and paſſages of your life, for that is it that guides you in the right way. *Anſ.*

Againe, Take two men that haue both children to prouide for, they haue poſterity to care for; the one man he reaſons thus with himſelfe; If I leaue them not as good a ſtock as I would, yet I ſhall leaue them *Gods* bleſſing, which is able to make them proſper; and though I ſhould leaue them abundance, yet all that, without *Gods* bleſſing, will not be 7. Inſtance.

able to doe it. Therefore ſuch a man will be indifferent for matter of eſtate, he will leaue a conueniency for them, if he can, but he takes no great care, hee had rather lay vp faithfull prayers in heauen, he had rather ſee them brought vp in the feare of God, for hee truſts God, and he thinkes that his bleſſing can doe it, without meanes; and he knows that great meanes, without *Gods* bleſſing, cannot doe it. But when another man is in this caſe, hee lookes to that which is repreſented to his eyes: and therefore he will not haue done till he haue prouided ſuch a portion for ſuch a childe, till he haue built him houſes, till he haue made them firme on euery ſide, till he haue added houſe to houſe; this is out of want of faith, he beleeues not: hence it is that theſe two runne a different courſe.

8. Inſtance. So againe, one man lookes to his buſineſſe, he will not ſpend time to examine his heart, he will not ſpend time in prayer from day to day; he ſaith, my buſineſſe will goe at ſixe and ſeuens, my buſineſſe will not be done: when as another man, that hath choſen *Maries* portion, is content to loſe ſomewhat, hee is content that many things ſhould goe amiſſe, he is content to loſe ſomewhat of his eſtate, he is content to let his buſineſſe lye vndone, or not to be ſo well done, becauſe he thinkes, to be buſie in good workes, in prayer, and to haue the fauour of God, is greater aduantage, he thinkes hee hath choſen the better part.

Now

Now it is faith that workes this difference. What ſhould I doe? Why ſhould I name any more Inſtances? You may name more to your ſelues, as you haue faith, ſo it will guide you, it will turne you this way and that way in the turnings and paſſages of your life.

But now, becauſe I am farre in the poynt, (and I ſee the time runnes faſt away) before I leaue, I would not only ſhew you what faith is able to doe, but I would worke you to this a little.

You will ſay then, What is it to truſt in GOD? For that is the reaſon of all the difference, you ſee: Therefore, ſaith *Paul*, 1 *Tim.* 4. 10. *We labour, and ſuffer rebuke*, what is the reaſon? If you would know the cauſe, why we leade ſuch a life, why we runne another courſe then others, why wee liue a painefull life in labour from day to day; but if a man had good wages, he might well doe that, we labour and ſuffer, and are rebuked, and haue nothing but perſecution for our paines; but, ſaith he, we doe it, *becauſe we truſt in the liuing God*: therefore we labour, and ſuffer, and are rebuked, becauſe wee truſt in the liuing GOD. I ſay, doe this, and thou ſhalt be able to doe the ſame that *Moſes* did, thou ſhalt be able to doe the ſame that *Paul* did, the ſame that all the Saints haue done. If I could but perſwade you now to truſt in *God*, to ſet your faith aworke thus farre, There is no man that heares me this day, that is in any other courſe then

Queſt. *Anſ.* 1 Tim. 4. 10.

then in the wayes of Religion and godlineſſe, but he would turne his courſe: and therefore I will labour in this a little.

Queſt. You will aske me then what it is to truſt GOD?

Anſ. I will ſhew you a little what it is, becauſe euery man is ready to ſay, I truſt in GOD, but I am not able to doe this that you ſay, when I come to ſuch a hard turning. Deceiue not thy ſelfe, this is to truſt in GOD, namely, to be vnbottomed of thy ſelfe, and of euery creature, and ſo to leane vpon GOD, that, if hee faile thee, thou ſinkeſt. There is many a man, that pretends he truſts in GOD; but hee ſo truſts GOD, that withall hee will prouide for himſelfe: ſuch a man ſaith, GODS bleſſing is a good addition, but to haue that for all, hee will not, he will be ſure he will be ſtrong, he will make his Mountaine ſtrong about him, and he will haue the bleſſings of GOD too: for faith in the promiſes, hee makes them good notions; but for things to truſt to, to reſt on, it is a thing he will not be perſwaded to. Now this is not to truſt in GOD. But this is to truſt in him, when thou doeſt ſo caſt thy ſelfe on him, that, if he ſhould faile thee, thou wert vndone by it.

To truſt in *God* what.

To exemplifie it to you: There was an action that *Alexander* the Great did, (I vſe it, onely to expreſſe what I meane by truſting in GOD:) When hee was ſicke, there comes a friend that was alwaies cloſe with him, that

was

was a Phyſician, and he prepared him a Potion; but before the ſame came to him, there was a Letter deliuered to him, to ſignifie to him, that that very Potion was poyſon: when his friend came with his Potion in his hand, he takes the Letter that was ſent to giue him notice of the Treaſon, and drinkes off the Cup with one hand, and reaches the Letter with the other, ſo he dranke off the Cup before he ſhewed the Letter. Here *Alexander* truſted him; if he had failed him, he had loſt his life; he did not firſt ſhew the Letter, and then heare his excuſe for himſelfe, but hee ſhewed that he truſted him. In ſuch a caſe, if thou be able to truſt GOD; if thou canſt put thy ſelfe vpon him, if he faile the, thou art vndone, in ſuch a caſe; this is to truſt in GOD.

To vſe another expreſſion, that you may know what it is.

There was a King of this Land, that ſent his ſeruant, a Generall of his Army, to ſpare a Citie: he had command vnder the Broad Seale, from the Councell, and from the Kings owne hand, to doe it: and to diſobey this Warrant was death: But withall, the King ſent him a ſecret meſſage that he ſhould deſtroy the Citie, and to truſt him to ſaue his life. The party did ſo: The Broad-Seale and Commiſſion was to ſpare the City, to forbeare it, The ſecret charge was to deſtroy it: This he did, and truſted the King for his life; if hee had fayled him, he had been deſtroyed.

Theſe

Theſe ſimilitudes ſhew what it is to truſt in God: If thou be brought to ſuch an exigent, if thou wilt truſt God in ſuch a caſe, as wherin if he faile thee, thou art vndone; This is to truſt God, not to ſeeke his bleſſing ſo as to make that an addition, but to put all vpon him. Therefore, that you may know that this is to truſt in God, know, that except thou doe it thus, God is not ready to anſwer thee. Therfore commonly, he puts not forth his ſtrength to deliuer men, or to beſtow vpon them any great bleſſing, but when hee hath brought men to ſuch an exigent. And becauſe men will not truſt in him commonly, while other props are taken away, (For wee ſhould truſt in God in the middeſt of proſperity and happineſſe, but becauſe men will not doe it till then,) hee ſtrips them of all, that they may doe it; he brings a man to ſuch a caſe, that he ſhall haue nothing elſe to truſt vnto.

Queſt. What is the reaſon that *Paul* ſaith, 2 *Cor.* 1. 10. *We receiued the ſentence of death, that wee might learne not to truſt in our ſelues, but in God that raiſeth the dead?*

2 Cor. 1. 10. opened.

Anſw. God meant to deliuer him, when he ſaith he receiued the the ſentence of death; that is, there was no helpe in the World, that he could ſee, in himſelfe, or in any other creature; Now he was brought to truſt in him, and then God anſwered him in his truſt: ſo you ſhall finde, *Zeph.* 3. 12. *I will leaue among you men*

Zeph. 3. 12.

that

that are humble and poore people, and they ſhall truſt in the Name of the Lord.

Why did not theſe truſt in the *Lord* while they were rich? *Queſt.*

Our nature is ſo backward, and ſo exceeding deceitfull, that wee cannot till other helpes are gone. *I will leaue among you a ſort of poore people, and they ſhall truſt in my Name.* (As if he ſhould ſay) When men are brought to that, that all other things are taken away, and till then they will not truſt in him. Indeede, till then it is not truſting. And therefore in 1 *Tim.* 1. 5. *She that is a Widdow is left alone, and truſts in* God. Till ſhe be left alone, till the other props be taken away, a man cannot truſt in God. Hence it is, that commonly when men are brought to the loweſt, they are nereſt to God, they haue beſt acceſſe vnto him; becauſe when they are brought to ſuch an exigent, then a man will pray beſt; and when he prayes beſt, then hee ſpeakes beſt, then faith is ſet on worke, and it workes beſt when it is alone, when it is ſtripped of all other helpes. And therefore you ſhall finde in the Booke of God, when men were loweſt, they had neereſt ſucceſſe to God. *Aſa*, when he was come againſt with many thouſands, he truſted vpon God, though he went againſt them with halfe the number, and *God* deliuered him, becauſe he prayed and ſought to God, and ſaw that he was not able to doe any thing, he truſted in God. Another time, when

Anſw.

1 Tim. 1. 5.

2 Chro. 14. 11.

when *Asa* had forgotten God, when he was ſtrong, when he thought himſelfe more able, when hee was to deale with one that had a weaker Armie a great deale, the King of *Iſrael*, hee was ouerthrowne, and ſhut vp that he could not ſtirre, becauſe hee ſent to the King of *Aram* for helpe. It is Gods manner to deſer ſending ot helpe till a man be brought to the Mount, as hee did with *Abraham*; hee might haue done it before; but, you know how he did with *Abraham*, he brought him to the laſt caſt. And *Dauid*, he was brought to the very point of periſhing by the hands of *Saul*, before he deliuered him. And ſo he did with *Iacob*, *Eſau* comes againſt him with foure hundred men, (with a full reſolution to deſtroy him) before hee would deliuer him. It is Gods manner to doe thus. And ſo hee did with *Iob*, and other ſeruants of his; his faſhion is to doe ſo, to bring men vnto the very brow of the hill, till their feet be ready to ſlip, when they are euen going, and then hee delights to appeare and deliuer them. Therefore, in ſuch caſes, truſt God, put all vpon God; that is, when God, in any turning of thy life, brings thee to ſuch an exigent, that thou ſeeſt all at the point to be loſt, that thou art at the point to be vtterly vndone, learne to truſt in God in good earneſt, and that ſhall guide thee, and turne thee the right way, when thy fleſh is ready to goe another way.

What

What was the reason that CHRIST, when he was on earth, would doe nothing except they beleeued in him? *Quest.*

When thou hast any thing to doe, if thou beleeue in *God*, that will make him ready to helpe thee, because then it is an acknowledging, and an attributing to his power. If hee should doe it in another case, he should lose his labour, hee should lose his glory, men would not be built vp in him by that which he did. Therefore, make vse of faith, set faith on worke, as I said. I should come to this now, to moue you to trust in GOD in all cases. If I could perswade this, men would turne the courses of their liues, and would trust in him: for know, if thou trust in GOD, he neuer failes any that trust in him, as *Dauid* saith, in *Psal.* 37. *I neuer saw the righteous forsaken, &c.* As if he should say, Aske all his seruants, aske all men that euer haue knowne him, all the men that haue liued with him, that haue finished their course with him; aske a seruant of GOD, when he comes to dye, how GOD hath dealt with him, whether hee hath fayled him all his life; I am perswaded that there is not a seruant of GOD, but will say that he neuer failed him; and, if he were to leaue an exhortation behinde him, he would exhort others, from experience of his trust; It cannot be that GOD should faile thee, if thou rest vpon him. Thinkest thou that GOD can faile thee, when he saith himselfe so often, he *Anſ.*

he will neuer faile thee, nor thoſe that truſt in him? Will a man faile one that truſts in him? Wee vſe to ſay, Oh I will not faile him, for hee truſts in mee; and doeſt thou thinke that GOD will faile thee in ſuch a caſe? If GOD ſhould faile men in ſuch caſes, there is no man that would ſeeke him. But, that men ſhould bee encouraged to ſerue him, hee hath promiſed, not onely, not to faile thee, but hee is abundant in truth, hee will bee better then his word, hee doth what hee ſayeth, and more too: If thou wouldeſt truſt vpon him in ſuch a caſe, thou ſhouldſt finde that he will anſwer thee.

Obiect. But thou wilt ſay, I ſee not how he will doe it, the caſe is ſuch a hard and difficult caſe.

Anſw. Thou muſt know that there are ſtrange paſſages in GODS prouidence, he is able to bring things to paſſe, though thou know not how it ſhould be. See his prouidence 2 *Kings* 5. The Woman there, the *Shunamite*, ſhee beleeued the word that the Prophet had ſaid, that there ſhould bee ſeauen yeeres Famine, ſhee left her Land and Countrey, this was an act of Faith, that made her doe this; See how this Woman beleeued now: ſhe followed the direction of the Prophet, ſhe did that which GOD appointed her to doe: ſee how GOD brought it to paſſe, that the ſeruant of *Eli-*

2 Kings 5.

ſha,

ſha, *Gehezi*, ſhould be there with the King, and that hee ſhould be telling the King of *Iſrael* of the great act of *Eliſha*, That there ſhould be ſuch a concurrence of all things, that ſhee ſhould come iuſt at that time, and no other, when the man of GOD was there, yea, when hee was telling of that very ſtory, that then ſhe ſhould come in, and ſo ſhe got her Land; or elſe it is likely that the Woman, hauing liued away ſo many yeeres, it is likely ſhee had had a hard ſuite of it; but *Gods* prouidence brought theſe things together.

So againe, looke on *Mordecai*: It is a ſtrange caſe: It was concluded, that hee and all the Iewes ſhould bee ſlaine: The Decree was gone out, there was nothing in the World, for ought hee ſaw, that could hinder it; the very night before *Heſter* was to come to the King to make her requeſt; if it had beene but a night longer, perhaps it had failed: but that there might be a concurrence of all this, it is ſaid in *Heſter* 6. *The King hee could not ſleepe that night*, and when hee could not ſleepe, he might haue called for another Booke then the Booke of the Chronicles; and when hee had the Booke brought, he might haue falne vpon another place, and not vpon that where *Mordecai's* act was recorded, but that there ſhould bee a concurrence of all this in that very time. Is not GOD the ſame GOD? why ſhould not Heſter 6.

not wee bee ready to truſt in him ſtill? Doe wee not ſee the ſame daily? If his Workes were recorded and obſerued in our remembrance, certainely we ſhould truſt in GOD.

Obiect. But, you will obiect, The LORD doth euery thing by meanes, hee doth not worke Wonders, hee workes not Miracles now a dayes: And, when I ſee no meanes, I hope you will not haue mee to expect Miracles at GODS hands, to tempt him.

Anſw. 1. You muſt remember *Ahaz* his caſe, when GOD came to *Ahaz*, and told him by the Prophet *Eſay*; *Iſai.* chap. 7. *That* Aram *and* Remaliah's *ſonne, thoſe two ſmoking Firebrands, ſhould not haue their wils*, ſhould bee diſappointed, that he would fight for him againſt them: Saith the Prophet to him, *Aske a ſigne of the Lord in the Heauen aboue, or in the Deepe below.* No, ſaith hee, *Ahaz will not tempt* GOD. What is the meaning of that? That is, I will prouide for my ſelfe, I will not truſt to his Word, I will looke vnto my ſelfe, I will prouide an Armie, I will not tempt GOD; That is, I will not goe about it without meanes, I will looke about mee; And for ſuch a ſigne as reſting on that promiſe, If I ſhould doe this, I ſhould tempt GOD.

Iſay 7.

See heere is a faire excuſe: Take heede of ſuch excuſes, ſay not, I ſhall tempt GOD.

And

And know, that though there be not Miracles, yet GOD he workes wonders now a dayes, as well as then, his hand is not ſhortned; now he is the ſame GOD, he is as powerfull as hee was. It is true now as it was in *Dauids* time, that wonderfull are thy workes. And CHRIST now in the time of the Goſpell, his Name is wonderfull. In *Iſai. 9. The gouernment is vpon his ſhoulders, and his Name ſhall bee called wonderfull*; that is, in the gouernment of his Church hee doth wonderfull things; that is, when a thing ſeemes to bee neuer ſo ſtrong and well built, when the ſtrength of the Enemy ſeemes to be neuer ſo great and inuincible, hee is wonderfull to diſappoint them. Iſay 9.

Againe, when the ſtrength of the Church ſeemes to be little, he can make that effectuall to doe great matters, it ſhall doe wonders: and therefore I ſay, GOD is able to doe wonderfull things now.

Now thoſe very things which ſeeme wonders to men, are not Miracles, though they may be great workes.

That Wonder that *Eliſha* ſaid, that the next day things ſhould bee ſo cheape, you ſee, that was reckoned ſo great a matter, yet it was done after an ordinary manner: There was but a falſe feare ſcattered in the Armie, and it was done. Therefore, he that workes wonders, he can doe the ſame now.

That deliuerance which the Iewes had, it was a thing that may be done now.

So thoſe wonders, thoſe great acts which *God* did when men truſted in him, they are things which he doth daily now.

Therefore to anſwer punctually, becauſe men doe deceiue themſelues in that, when we exhort them to truſt in God, they ſay ſtill, we muſt vſe the meanes, I will giue a threefold anſwer to it.

Anſw. 2. Conſiſting of 3. parts. 1.

It is true that God vſeth meanes, but they are meanes of his owne prouiding, and not the meanes, many times, that thou pitcheſt vpon. For thus farre it is true, God doth it not but by meanes; that is, he doth things by ſecond cauſes, hee doth them not by an immediate hand of his owne, though hee be able to doe it: But now what thoſe cauſes are, thou knoweſt not. Therefore this ſet downe, that GOD doth it by meanes of his owne, and not by thoſe meanes thou ſeeſt. It may bee thou pitcheſt vpon ſome particular meanes, and thinkeſt, ſurely it muſt be done by this: and becauſe thou ſeeſt no other, thou thinkeſt, if that fayle, all is ſpoiled: But it is not ſo; GOD will not doe it by theſe, but GOD is ſo farre from doing it, that his vſuall courſe is, when men haue pitched vpon particular meanes, and thinke ſurely the buſineſſe muſt bee brought to paſſe by this, or elſe all will faile; GOD many times vſeth not that,

but

but a meanes which thou neuer thoughteſt of.

In ſuch a caſe, it fares with vs as it did with *Naaman* the *Aſſyrian*; when he comes to the Prophet of GOD, hee thought before-hand, that the Prophet would haue ſpoken ſome words, and haue healed him; but he bids him goe and waſh, which was a thing that hee neuer thought of: So thou many times thinkeſt of theſe meanes, thou preconceiueſt things in thine owne heart, thou thinkeſt thou art right, thou thinkeſt it muſt needes be done this way, thou ſeeſt no other meanes; but, it may be, GOD will not doe it this way, but he will doe it a way that thou thinkeſt not of.

So *Ioſeph*, when hee was in fauour with *Pharoah* his Steward, one would thinke, that this ſhould haue beene the meanes of *Ioſephs* aduancement, and of bringing to paſſe that promiſe; but this was not the meanes that GOD vſed.

Againe, when that *Pharoah* his chiefe Butler was deliuered, one would thinke that that ſhould haue beene the meanes to haue wrought his exaltation; but yet theſe were not, there fell a meanes that *Ioſeph* thought not on, and ſo GOD doth daily.

Many times, the thing that we moſt truſt vnto, and put moſt confidence in, doth faile and deceiue vs, GOD daſheth in pieces ſuch meanes, and vſeth other meanes to helpe,

that neuer came into our hearts to thinke of. Doe we not ſee it oftentimes?

Againe, that meanes which wee thinke will not doe, oftentimes doth it. Therefore ſay not, I truſt in God, that he will doe it by meanes; for God delighteth to doe it by meanes.

Men are ready to ſay, Oh, if had ſuch a Phyſician, or if I had ſuch ayre, or ſuch meanes, I ſhould doe well enough: How doeſt thou know that? It may be, God will not vſe that.

So, thoſe that are in diſtreſſe; Oh if I had ſuch a man to comfort me! Why thou knoweſt not whether that be the meanes that God will vſe, or no. Therefore ſay not, becauſe I ſee not meanes, therefore I will not truſt in God. I ſay, God will doe it by meanes, but he vſeth meanes of his owne prouiding, and not of thy ſeeking. This is the firſt anſwer to it.

2. The ſecond anſwer: If thou ſay, that God doth it by meanes; yet remember, that it is his bleſſing or his curſe, which makes thoſe meanes on which thou art fixed effectuall or ineffectuall. The greateſt meanes, the faireſt, the moſt ſpecious, and moſt probable to bring things to paſſe; remember, that if God doe but ſay to that meanes, proſper not, (for that is the curſe, when hee bids a thing wither) thou ſhalt not doe it.

Againe, If it be weaker, if God ſay to ſuch a thing,

a thing, goe and doe this buſineſſe, it ſhall be able to bring it to paſſe: this is his bleſſing and his curſe; you ſhould learne to haue theſe words, not onely in your mouthes, but to know the meaning of them; and not onely ſo, but to come to the practice; to ſay with your ſelues, when things are faire and probable, Except GOD bid this doe it, it ſhall not be effectuall, if he curſe it, it ſhall wither.

Thirdly, remember this, That his bleſſing is diſpenſed, not according to thy meanes, but according to the vprightneſſe of thy heart, according to thy workes. One would thinke, when he hath riches, then he ſhould bring it to paſſe: but, ſaith the Prophet, *Pſal.* 62. *Riches belong to the Lord, they come neither from the North nor from the South:* And, *when riches increaſe, ſet not your heart vpon them:* Saith he, it is not riches that makes men happy; for that Obiection will come in. 3.

If I had riches, I ſhould be able to doe this or that, they are the meanes to make a man happy, though happineſſe conſiſts not in them? *Obiect.*

No, (ſaith he) when riches increaſe, ſet not your hearts vpon them. (As if he ſhould ſay) If wealth would doe you good, I would giue you leaue to ſet your hearts vpon it: but it is not in wealth or riches to make a man poore or rich, but that comes of the *Lord.* But now comes in the Obiection. *Anſ.*

Obiect. Yea, but GOD doth it by meanes, the *Lord* doth it by riches.

Answ. No, *GOD rewards men according to their workes, not according to their wealth.* So that, when thou truſteſt to the meanes, know that GOD bleſſeth thee according to thy workes, not according to the outward condition thou art in. Thus we ſhould learne to doe, when we ſay GOD doth things by meanes, when a man ſees the faireſt meanes, yet, if thou find that thou haſt not prayed, thou haſt not ſought to GOD, thou haſt no ſecret aſſurance of his bleſſing, thinke not that ſuch a buſineſſe will be done.

Againe, when the meanes are low, meane, and weake, yet, if thou haue ſought him earneſtly, if thou haſt had a ſecret aſſurance of him, that he will be with thee, let not thy heart be diſcouraged; doe in this caſe, as *Dauid* did, *Pſal.* 31. (ſaith he) I heard the ſpeaking againſt of great men, they ſate and conſpired againſt me, but I truſted in thee, I ſaid, my times are in thy hands. (Marke:) When *Dauid* ſaw the greateſt meanes vſed againſt him as might be, They were great men ſet againſt him, and many of them, they ioyned together, they tooke councell againſt him, he was not diſcouraged, but ſaith, my times are in thy hands. If my times were in their hands, they might make me miſerable, I had reaſon to bee diſcouraged at that; but my times are in thy hands: See if thou canſt ſay

Pſal. 31.

this

this on both sides. When great men ioyne for thy wealth, say not now, I shall bee made a great man in the World; but say, My time is in *Gods* hand, it is not in their power to doe it.

Againe, when great men seeke and consult against thee, say not now, I shall be miserable, but consider thy times are in Gods hands, it is not in their hands to doe it.

FINIS.

OF EFFECTVALL FAITH.

The sixth Sermon.

I. THESS. I. 3.

Remembring your effectuall Faith, &c.

WEe haue already answered one Obiection, that *God* workes by meanes; we shewed after what manner: Well, if this be so, (before we leaue the point) take heede you deceiue not your selues; you commonly say, GOD workes things by meanes: The saying is true, if thy heart be not false: for it is true, hee workes things

things by meanes; but if ſuch meanes come in competition, (as God hath not appointed, that which is vnlawfull for thee to doe) if it come in competition with that which God hath ſet apart, in ſuch a caſe thou muſt let ſuch meanes goe, elſe thou mayeſt vſe that meanes, but it is the meanes alone, thou ſhalt haue no encouragement in the vſe of them. If thou haſt meanes, encourage not thy ſelfe ſo much becauſe of them, but becauſe thou haſt God for thy friend; *Let not the rich man reioyce in his riches, nor the ſtrong man glory in his ſtrength*, or the wiſe man ioy in his wiſedome, *Ier.* 10. *but let him that* glorieth and *reioyceth, reioyce in the Lord.* If they could doe a man good, we might reioyce in them: The *Lord* requires nothing but that which is reaſonable; I dare be bold to declare it, that if the confidence in the ſtrength of a man were able to doe him good, he might reioyce in it. Therefore we ſee in that place, hee ſaith, it comes of the *Lord.* As if he ſhould ſay, We ſee by experience, when God will vſe them as inſtruments, it is otherwiſe, then they doe that which of themſelues they cannot; they doe it no farther then God bleſſeth them, for elſe they hurt, and doe no good to a man. Take heede therefore thy heart bee not falſe, and deceiue not thy ſelfe, that thou mingle by-reſpects in the buſineſſe; but vſe the meanes, and depend and truſt in *God* for the bringing it to paſſe; which thou ſhalt know

Ier. 10.

know by this, if thou draw neere to *God*; for that is a tryall, *Ier.* 17. *Curſed is he that maketh fleſh his arme:* This drawes the heart from GOD; you ſhall finde that noted in 1 *Tim.* 1. 6. *The Widdow that truſts in God prayeth day and night.* Therefore when thou haſt the beſt meanes, if thou be not ſlacke in prayer, it argues thy truſt in GOD; when thou goeſt to GOD, and ſtriueſt with him by prayer, and ſeekeſt not to the creature, to ſay thy wealth, or riches, or the like, ſhall helpe thee. So much for the anſwer to the firſt Objection. 1 Tim. 1. 6.

Another thing that we are ready to object, is, But what if ſuch a thing ſhould come to paſſe? what if the euill that I feare ſhould fall vpon me? what if the buſineſſe I goe about proceed not, which is of that moment, I am vndone, if it be not done? 2. *Obiect.*

Herein the heart of a man muſt be quiet. *Anſ.*

Firſt, It may be thou art too haſty in this kinde; many times thou thinkeſt in ſuch caſes, that thou art without helpe and without hope, when it is not ſo: Know therfore, that a man may be vnder water and riſe againe, he may ſinke twice or thrice before he be drowned; thou mayeſt receiue many foiles, many blowes, and yet not loſe the victory. The beſt Saints haue beene vnder the cloud for a great while, but they were not deſtroyed, they periſhed not: So was *Ioſeph*, ſo was *Dauid*, ſo were all. Therefore put the caſe that thou fall into the particular ill, that the euill which thou

thou feareſt, fall vpon thee, caſt not away thy confidence, GOD may helpe thee, hee may come betweene the cup and the lip, as often it is ſeene. It is his vſuall manner to appeare in the Mount, and not before. It was a Prouerbe in *Iſrael*, The LORD will be ſeene in the Mount; not ſo much becauſe it was a common ſpeech, but becauſe it was commonly done, it was a thing that GOD vſed to doe. Therfore be not diſcouraged too ſoone, GOD may helpe thee, as low as thou art. Suppoſe this doe come to paſſe, as a mans heart will neuer be at reſt, till he ſuppoſe that which he would not be content ſhould be ſo: and hence comes diſquiet in a mans heart, if it do come, he hath not reſolution to beare the perplexity. Therefore in ſuch a caſe, if thou ſuppoſe it will be ſo, doe as *Heſter* did; reſolue, If I periſh, I periſh. The meaning is, If I periſh, I ſhall not periſh: when ſhe ſaith, If I periſh, I periſh, ſhe meanes not ſuch a matter as we ſay in our common ſpeech; but, if it will come to paſſe, let it come to paſſe: ſo *Heſter*, If I periſh, I periſh: She knew it was a good worke that ſhe went about, and ſhe knew ſhe ſhould haue a reward for it. It is not ſuch a thing to loſe the life, as men thinke it is: If wee looke vpon it with the eye of faith, it is no ſuch matter. And ſo the three Children, they care not what ſhould become of them; They knew not whether GOD would deliuer them, or no; but if hee would not, they reſolued

reſolued to beare it, and ſo ſhould wee doe.

But, you will ſay, a man is not able to doe this. *Obiect.*

If thou diddeſt know the reaſon, it would moue thee. Therefore labour to worke thy heart to conſider, that all theſe worſt things that befall thee, may be good enough; and if thou haue not learned before, learne now: Marke what *Paul* ſaith, We are afflicted, but not ouercome; perſecuted, but not forſaken; caſt downe, but we periſh not; euer dying, but yet behold we liue; ſorry, and yet we reioyce. That is, there is ſomewhat that ſuſtaines vs in the worſt dangers, ſomewhat that keepes vs from ſinking: And *Paul*, he is as good as his word; what he ſaith there, we ſee by his carriage; we ſee in what a manner he went thorow all, all was nothing, perſecution was nothing, but what he did in ſuch a caſe, he had God ſtood actually by him, and ſaid, Feare not, *Paul*, I haue much people there, when he ſent him into *Macedonia*. *Anſ.*

But thou ſayeſt, thou haſt nothing to beare it. *Obiect.*

Conſider, whatſoeuer thy caſe bee, If the thing doe ſo fall out, thou ſhouldeſt be ready to ſay, this is not ſo deſperate, but it may bee helped; it is not ſo heauy, but it may bee borne; it is not ſo miſerable a caſe, but it may be happy; and laſtly, it is not ſo bad, but it may be good for me. *Anſ.*

Firſt, There is no caſe ſo deſperate, but it may

may be helped: Put the case thy name, which is so tender a thing, which is like vnto glasse, which if it be broke, cannot be made vp againe; Suppose it be broken all in pieces in the World, God shall make it vp. *Ioseph*, his name could not be made vp againe, and he cleared as innocent of all; but God cleared him. *Dauid* now by his great sinnes, hee brake his good name, so that now it was not an easie thing to heale *Dauids* name; yet *God* did it abundantly, and he dyed full of riches and honour: It was forgotten as a thing that had neuer beene; when he had gotten credit with God, he got credit with men.

And so for pouerty: It is not easie for a man to be rich, riches haue wings. It is true, riches haue wings to flye to a man, if *God* bid them come, as well as they haue wings to flye from a man, if God bid them leaue him.

Againe, what if such a man be thine enemie? There is no man that is such an enemy but God can soone make him a friend, as we see in *Iacob* and *Esau*. Let the case be what it will: you know *Iob:* case, there was all extremity of misery vpon him, that, if a man should looke vpon him, hee would thinke it impossible to helpe him, yet you see what God did.

Againe, I say, it is not so heauy but it may be borne: we see how *Paul* bore all his afflictions, (we see it in other instances, which before we reckoned vp:) in 2 *Cor.* 11. See

2 Cor. 11.

how

how he was ſtoned, how hee was ſcourged, and impriſoned, the troubles that hee had within him: the care of all the Churches was vpon him, and who was afflicted, and he did not burne? It was to him as a fire to a man, it ſcorched him; and yet you ſhall ſee, that he bore them in ſuch a manner, that if a man were to chuſe *Pauls* comforts with his afflictions, he ſhould make a good choice to take the one with the other. *Paul*, in the preſence of *Nero*, is not daunted, who was a wicked Tyrant. So *Dauid*, hee was in a miſerable caſe at *Ziglag*, he had loſt his Wiues, and all that he had, he had no helpe, but a few (600.) men, and yet they would haue ſtoned him too: this was nothing to him, when *God* had ſetled his ſpirit with comfort, he comforted himſelfe in the LORD. So in any caſe, if *God* keepe a whole ſpirit in thee, it is no matter.

Take a Plaſter that is ſharpe, if you lay it to a ſore place, it will ſmart and grieue it, but lay it to the whole fleſh, it is nothing: So it is with afflictions, when thy ſoule is whole, it is like a whole ſhoulder; lay a heauie burthen vpon a whole ſhoulder, and it goes away with it well enough: But if the ſoule and ſpirit be broken, it is not fit to beare a croſſe. If GOD enable a man, it is another thing; then, diſeaſe is nothing, impriſonment is nothing, and diſgrace is nothing; when GOD enables a man to beare it, it is nothing: *Simile.*

thing: therefore it is not so heauy but it may be borne.

Againe, it is not so miserable, but thou mayest be happy in it. Why? The reason
Rom. 8. is in *Rom.* 8. Because, whatsoeuer it be, it shall not separate vs from the loue of *God* in CHRIST: neither principalities, nor powers, nor things present, nor things to come, neither men, nor deuils: In such a case, the Deuill, with all his forces set against thee, shall not be able to make thee miserable, thou art a happy man notwithstanding, hee shall not be able to hurt thee, GOD loues thee still, and loues thee tenderly, thou art deare to him at all times. Therefore whatsoeuer it is, it shall not separate thee from the loue of *God* in *Christ*: and when he could name no more, he names in generall; saith he, neither men, nor Deuils, nor any thing shall doe it.

Againe, it is not so bad, (I say) but it may be best for thee, it may doe thee good: for our nature is so rebellious, and so set vpon things of this world, that except *God* should take this course, to worke a wearinesse in the World, to mortifie our lusts, if GOD should not take such courses, our nature would bee ready to rebell: therefore GOD dealeth so with men. Sometimes he afflicts thee with sickenesse, sharpe sickenesse, which is irksome to thee; but know, that if that disease were taken from thee, thou knowest not what thy heart would doe. Some men bee afflicted with

with enmity of others; thou knoweſt not, if thou wert friends with all men, how thou ſhouldeſt be. Thou art afflicted in the world, in thy wife, in thy children, in thy neighbours, in thy name, in thy eſtate, and though thou thinke with thy ſelfe, If I were free from this, I ſhould be happy, I ſhould bee humble, I ſhould ſerue God the better; I ſay vnto thee, thou knoweſt not what thou ſhouldeſt be: A mans minde doth not know what it would be in another eſtate, onely he knows the preſent. If thou haddeſt ſuch and ſuch circumſtances, if thou haddeſt wealth, if thou haddeſt ſuch croſſes remoued, if all things ſhould goe well with thee, Oh then thou wouldeſt be happy: but thou knoweſt not what thou ſhouldeſt be. You know what the Prophet ſaid to *Hazael*: (ſaith he) ***Doeſt thou know what thou ſhalt be when thou art King of Aram?*** Thou knoweſt how thou art affected now, but thou knoweſt not how thou ſhalt be then, when thou art a King, then thou wilt be anſwerable to thy ſtate and condition. So much for the ſecond Objection.

Thirdly, it will be objected; It is true, if God did heare my prayers, or if he did vſually heare the Prayers that the Saints make, that it were no more but ſeeke and haue, we would truſt in God in difficult caſes: But I finde by experience, that I pray, and he doth not anſwer me: and it is not my experience onely, but it is the experience of others likewiſe;

3. Obiect. Concerning Gods hearing our prayers.

wiſe; they pray, and God doth not heare their prayers; what ſhould ſuſtaine me therfore now?

Anſ. To this I anſwer; It is certaine that God alwayes heares thy prayers, there is no doubt to be made of that; he is a *God* hearing prayers, and hath made a promiſe, that when they come, hee will heare them: Be aſſured therefore that he heares. But now to anſwer thee.

Why God heares not ſometimes.

First, there are many caſes wherein God heares not: as firſt, it may bee thou askeſt amiſſe.

Obiect. But thou wilt ſay, My heart is right; and therefore I hope I aske not amiſſe.

Anſ. When we aske amiſſe.

Yes, though thy heart be right, thou maieſt aske amiſſe, out of miſtake, out of want of iudgement; thou muſt not thinke with thy ſelfe, becauſe thy affection is ſtrong to ſuch a thing, therefore it is lawfull for thee, and meete for thee to haue it. There are many things which a little childe asketh, which are not meete for him; a wiſe Father will not ſecond his child in all that he affects and deſires: thou muſt thinke that *God* will not doe it in theſe caſes. And therefore learne in ſuch a caſe when thou comeſt to God for outward things, or for the meaſure of grace, or for the preſent vſe of grace (as you ſhall heare hereafter) it may be hee anſwers thee not; yet thou muſt acknowledge God to bee onely wiſe. If we could remember that in 1 *Tim.* 1.

19. To

19. *To the King onely wise, be glory and immortality:* we thinke our selues wise too, wee thinke that we haue some part of wisdome; but if we did beleeue that he were only wise, that is, if thou diddest beleeue that none were wise but he, thou wouldest be content toresigne thy selfe vnto him, let him doe with thee what he will, although thou see no reason, yet thou wouldest be content. Therefore when thou commest to aske at *Gods* hands, thou shouldest be ready to say thus; LORD, I see no reason why this should not be good, and yet I may be deceiued, I may be mistaken: Therefore I will not aske it absolutely; It may be the want of it is better for me then the enioying of it; it may be, to be crossed in it, is better for me then to haue successe in it: thou art onely wise, I am not able to iudge: and therefore when wee come to aske any thing of GOD, thus wee should doe. *Paul*, when he comes to aske the mortification of his fleshly lusts, 2 *Cor.* 12. one would thinke he might haue asked that absolutely, we cannot see how GOD should not heare that prayer, and yet in that case *Paul* was mistaken, GOD saw it was best to suffer that lust to continue vpon him, and to contend with him; thou shalt not be free from this strong temptation; for, saith he, by this I will humble thee, thou shalt haue a better grace then thou shouldest haue if that lust were taken away: when *Paul* saw that the continuance of that 2 Cor. 12.

vpon him, it humbled him more, that it brought more glory to *God*, that it shewed *Gods* power in his weakenesse, he was content, hee saw that he was deceiued before: I say, in such a case a man may be deceiued, much more in outward things. You know, the Disciples, when they came to aske fire to come downe from Heauen, they thought it was a zealous request; but CHRIST tels them that they were deceiued, they knew not from what Spirit that request did come; If it had come from GODS Spirit, hee would haue heard it, but they were deceiued: So if thou wouldest haue GOD heare thy prayer, know whether they come from *Gods* Spirit, whether thy prayers be the voyce of thine owne spirit, or of *Gods* Spirit; if it be the voyce of GODS Spirit, he heares it alwaies, because it askes according to his will; our spirits may aske that which is good, but not that which is fit at this time.

2. When we are nor fitted for mercies.

Secondly, he will heare thee, but it may be, thou art not yet fit for the mercie, not because he doth not heare thy prayer, and tender thee in that case thou art in, but thou art not yet fit, herein GOD deales with vs as the Physician deales with his Patient; The Patient earnestly desires such and such things; The Physician wants not will to giue them him, but he resolues to giue them as soone as he is fit: and therefore he makes him stay till hee haue purged him, and made him fit for it, till hee

be

be fit for ſuch a Cordiall, for ſuch a Medicine, that it may not hurt him: it may be God ſtaies thee. So the men of *Beniamin*, they were fitted when they had faſted and prayed three times; when they had faſted once and twice, they aduentured, and preuailed not till the third time. So God defers long: What if thou faſt and pray, and God doe not heare thee, yet conclude not with thy ſelfe, that thou art not yet fit. There is ſomewhat more that muſt be done. *Dauid*, a man would thinke that he had beene fitted for the Kingdome before that time, but God deferred it vntill *Dauid* was humbled enough, till he was broken enough, till God had prouided a Kingdome, as he promiſed.

And ſo he did with *Ioſeph*, and ſo with the people of *Iſrael*; they were kept long in bondage, they were long preſſed, before they were fit to be deliuered: God tendred his people then, hee had no delight in their afflictions. And ſo we may ſee in the whole Booke of the *Iudges*, how *God* ſuffered his people to be afflicted, to fit them for deliuerance. So thinke with thy ſelfe, thou art not fitted yet; & if thou wouldſt go by a rule, ſee the rule, 1 *Pet.* 5. 6. *Humble your ſelues vnder his mighty hand that he may exalt you in due time.* (Marke, whenſoeuer *God* layes any affliction vpon any man, his end is to humble him. And if the worke be done, he will performe that which he hath promiſed, aſſoone as thou art humbled, he will exalt thee: 1 Pet. 5. 6.

therefore that word is added, he will exalt you in due time, not when thou thinkeſt hee will before-hand, for God is wiſe, and will doe it in due time, if he ſhould defer it beyond the time when thou art fitted, he ſhould not doe it in due time, but beyond the time.

Againe, if he ſhould ſend deliuerance before thou art fit, it were not in due time, it would come too ſoone: But aſſure thy ſelfe, when thy heart is humbled and weakned from the world, when thy luſts are mortified, and when thou art made ſpirituall and heauenly-minded by ſuch afflictions, be ſure, God will not deferre one iot, he will come in the exactneſſe of time, that as it is ſaid, in the fulneſſe of time his Sonne came, ſo it is in the fulneſſe of time before he will ſaue thee, in the fitteſt time. Therefore I would ſay to thee, whoſoeuer thou art, that ſueſt to God for pleaſure, for honour, it may be, to be relieued in thy ſtate, for health, for life, or for comfort; I ſay, God hath made a promiſe, and it is impoſſible that he ſhould faile in the performance of it, as *Salomon* ſaith, *Prou.* 22. 4. *Riches, and honour, and life ſhall he giue*; but to to whom? *to him that is humble, and that feareth the Lord.* You muſt put in both the conditions. Many men feare the Lord, which are not humbled; and ſome men are humbled, but they haue ſome ſecret way of wickedneſſe, wherein they are indulgent to themſelues; but they muſt goe both together. Let a man be holy, that he

Prou. 22. 4.

he may haue no way of wickednesse in himselfe, and let him be humbled, or else God may bestow wealth on thee, but if thy heart be not holy, thou wilt forget God in it. And if he giue thee health, if thy heart be not humbled, thou wilt be ready to vse it intemperately, thou knowest not thine owne heart: but be assured, when thou commest to *God*, he heares the requests that are made by his Spirit, that if thou be prepared, he will not deny thee, the promise is absolute, let the condition be fulfilled: for those are the words, *The reward of humility, and the feare of God, is riches, and honour, and life:* Except not these, when there is not the precedent preparation: for it is not best for thee.

3. To make vs pray feruently

Thirdly, it may be God doth it not because there is a defect in thy prayer, hee will haue thee pray more feruently, that condition is put in, *Iam. 5. The prayer of the righteous availeth much, if it be feruent.* Indeede God might bestow blessings vpon vs for the meere asking, if we did but make our requests knowne; yet he is pleased to require that condition that our prayers be feruent, and he defers the giuing of the blessing vntill we be quickned: and therfore he defers oft-times, to inhance, and to cause vs to prize his blessings, (lightly come, lightly gone, as we vse to say.) Things that come easily, we willingly part with, but God will haue vs prize them high: and therefore we must begge them earnestly, he holds them

Iam. 5.

backe to affect our appetites, to make vs contend with him in prayer; or else why did hee deferre to grant the Woman of *Canaans* request, why did he defer to giue *Iacob* deliuerance from his brother *Esau?* If he had done it in the beginning, *Iacob* had not so wrastled, he had not done that excellent duty of prayer all night. When *Hannah* comes to aske a sonne of the *Lord*, he hath giuen to many with lesse adoe, but he would not grant it her till her spirit was troubled, till she prayed earnestly with contention and violence, that *Ely* thought she was drunke: No, said she, but I am a woman troubled in spirit: they must be earnest, those prayers that *God* will haue at thy hands; and if thou be not heard, goe and mend thy prayers that thou mayest mend thy speeding; quicken thy prayers, as thou labourest to make thy heart more righteous, that thou mayest be fit. *The prayers of the righteous prevaile much, if they be feruent:* so pray more feruently.

4. When it crosseth Gods prouidence otherwise.

Fourthly, it may be *God* heares thee, but it crosseth some other secret passage of his prouidence. There are many things that God the great Gouernour of the world must bring together; and though thou see no reason why he should not heare thee, yet it may be hee will discouer vnto thee, that the sum of all things being put together, thou shalt see that it is not best for thee to be heard. *Dauid* now, when he comes to aske a request at *Gods* hands, that he might build him a Temple, it was a thing that he

he desired, and he made no question but that it was according to *Gods* will: and *Nathan* was of that opinion too, Goe, saith hee, and doe all that is in thine heart: *David* did not know what belonged to that businesse, because no man can iudge of those things that GOD hath appointed to bring to passe, a man cannot see round about all the corners of GODS prouidence, no man is able to see it: wee see not the concurrence of things, how one thing stands with another. And therefore we ought not to looke in such cases to be heard; as the Wisemen, they thought it fit to haue returned by the way they came, but *God* saw a reason to turne them another way. Therfore be not hasty in thy requests, but know that GOD is wise, and will worke all for the best, his glory must goe in all, and one thing must be done, that his end may be brought to passe in all.

Againe, it may be *God* will grant thy request; but for the manner, and the meanes by which he will doe it, and for the time, it is in his own power. But because these things are knowne, I will not stand to presse them farrher: but now I come to the last Obiection.

4. *Obiect.* About the prosperity of wicked men, and the Saints afflictions.

Last of all, you will be ready to say, It is true, I would trust in *God*, if he did alway shew mercie for my sake, If I saw the Saints alwaies bring their enterprizes to passe, If I did see it still well with them that trust in him, but I finde it contrary for the most part: It is ill with them that trust in the *Lord*, and euill men

men prosper; and therefore what encouragement haue I to trust in God in this manner as you exhort me to doe, when I am brought to such an exigent, to such a case that my life or my goods are in hazard, or my name, it is not my best way so to doe: I see by experience, that those that are wise men, politique men, and those that haue the greatest meanes, they prosper, when as other men that feare God, doe not bring thy deuices to passe.

I will answer this, and so will haue done with the point.

First, I answer, it is true, that ill men oftimes doe prosper, and that good men many times doe not succeede; I say, we will not deny it: for wee see the Scripture is plentifull,

Psal. 37. *Psal. 37. Feare not the man that bringeth his enterprizes to passe*: where it is supposed that they doe so. In

Ier. 12. 1. *Ier. 12. 1. Why doe the wicked prosper?* where the Prophet sets out in particular how they prosper; he saith, *they grow, and take roote, they spring, and bring forth fruit.* And you know what *Salomon* saith, who was a wise man, and looked through many euents that fall out vnder the Sunne:

Eccles. 8. 14. *Eccles. 8. 14. I haue seene this vanity*, (saith he) *that where should haue beene Iustice, there hath beene wickednesse, and it hath come vnto the iust as vnto the wicked: I haue seene the Battell hath not beene to the strong, nor bread to the wise.* And so he goes along, as you know well. He sets out in that Booke plentifully, that euill men may prosper long, and may

may exceedingly bring their enterprizes to paſſe.

Againe, on the other ſide, the Saints may not proſper, and that in thoſe things which they doe according to *Gods* will. When *Chriſt* ſent his Diſciples ouer the Water, and bade them goe to the other ſide, yet they rowed all night, there wns a great ſtorme, that they could doe no good, ſo that they were in great jeopardy and danger, and yet it was his owne appointment: So, I ſay, thou mayeſt goe about a buſineſſe, and yet finde ſuch ſtormes, ſuch contrary windes and waues, ſuch ſtreames running againſt thee, that thou mayeſt be exceedingly hazarded, though GOD himſelfe ſet thee on worke. When *Paul* went to *Macedonia*, you ſee GOD called him from another place, and bade him goe thither: you ſhall not finde that *Paul* was the better vſed; nay, you ſhall finde, that for the time, he ſeemed to doe leſſe good there of any place, there were few that beleeued in GOD. And *Peter*, when hee came to CHRIST on the water, he had a warrant for it, he did that which was a fruit of his faith, yet for all that he ſunke, he beganne to ſinke, till CHRIST put forth his hand, and was faine to helpe him. Therefore I ſay, you may goe about *Gods* buſineſſe, and yet it may not proſper. Therefore wee muſt ſet downe that concluſion, it is a great light to know that it is ſo. The Wiſeman giues the reaſon of it, *Eccleſ.* 7. 14. (Saith hee) *Thou ſhalt finde great variety,* Eccleſ. 7. 14.

men prosper; and therefore what encouragement haue I to trust in God in this manner as you exhort me to doe, when I am brought to such an exigent, to such a case that my life

Psal. 37.

Ier. 12. 1.

Eccles. 8. 14.

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Againe, on the other side, the Saints may not prosper, and that in those things which they doe according to *Gods* will. When *Christ* sent his Disciples ouer the Water, and bade them goe to the other side, yet they rowed all night, there wns a great storme, that they could doe no good, so that they were in great jeopardy and danger, and yet it was his owne appointment: So, I say, thou mayest goe about a businesse, and yet finde such stormes, such contrary windes and waues, such streames running against thee, that thou mayest be exceedingly hazarded, though GOD himselfe set thee on worke. When *Paul* went to *Macedonia*, you see GOD called him from another place, and bade him goe thither: you shall not finde that *Paul* was the better vsed; nay, you shall finde, that for the time, he seemed to doe lesse good there of any place, there were few that beleeued in GOD. And *Peter*, when hee came to CHRIST on the water, he had a warrant for it, he did that which was a fruit of his faith, yet for all that he sunke, he beganne to sinke, till CHRIST put forth his hand, and was faine to helpe him. Therefore I say, you may goe about *Gods* businesse, and yet it may not prosper. Therefore wee must set downe that conclusion, it is a great light to know that it is so. The Wiseman giues the reason of it, *Eccles.* 7. 14. (Saith hee) *Thou shalt finde great variety,* Eccles. 7. 14.

variety, thou ſhalt finde ſome times, good times: and in the day of wealth, when thou haſt it, reioyce.

Againe, another time afflictions will come, know that GOD hath done this for ſome purpoſe: *He hath made this contrary to that, that thou ſhouldſt finde nothing after him.* That is, that all the world may ſee that *his wayes* and his actions *are paſt finding out.* If *God* ſhould deale alwayes after this manner, you might know where to haue him in his wayes: If he ſhould alwayes giue affliction to ſinners, a man might ſay, ſurely GOD will doe this: but it is not ſo, hee hath made this contrary to the other; that is, he takes different courſes with men, he hath made this contrary to that, that men ſhould not finde the print of his footſteps: to ſay that GOD will certainely doe this another time. Therefore hee addeth thoſe words, which doe immediately follow, that none might finde out any thing after him: *I haue ſeene the iuſt periſh in his iuſtice, and I haue ſeene a wicked man goe on long in his malice.* This *God* hath done, that men might know to feare before him, that men might learne to cry out with *Paul*, Oh the depth of his wiſdome, and vnderſtanding, and his wayes are paſt finding out; that men might tremble before GOD, and acknowledge his wiſdome. But I come now to a particular anſwer: for it is a point worthy the anſwering, it is a point that will ſtand vs in much ſtead, when wee meete with

with many ſuch obiections as mans heart will haue in that caſe. Therefore I anſwer particularly and briefely.

We muſt not iudge by Gods outward proceedings.

Firſt, though GOD doe ſo, yet remember that thou muſt not iudge any thing, till thou ſee he haue finiſhed the worke: thou wilt not iudge a mans worke till hee haue done it: If a man goe about to build, iudge not his worke till it bee done, becauſe thou ſeeſt not for what end many things are framed and made, wilt thou therefore ſay that hee is an vnskilfull builder? it were folly to doe ſo, but ſtay till hee haue finiſhed his worke, and then ſee how one part anſwers with another, and in what proportion. So in all the workes of GOD, if thou ſee it goe well with thoſe that are ill, and thoſe that are good are afflicted, ſtay till thou ſee GOD haue finiſhed his worke.

And therefore I ſay to thee in this caſe, as Saint *Iames* ſaith; *Know ye not what end the Lord made with* Iob? So marke what end the *Lord* makes, as with *Iob*, ſo with all the Saints; know what is their ends. And otherwiſe take all the euill men, as *Ieroboam* and *Saul*, and ſee what end the LORD made with them; their proſperity was as a pleaſant Dreame, which was ſoone gone; as the flower of the graſſe vpon the houſe top, which withereth: Looke to the end of things. I cannot ſtand on it.

Secondly, though the wicked proſper, yet their proſperity hurts them as much as affli-

on and aduerſity doth good to the godly, their proſperity ſlayeth them, whereas the afflictions of the other benefits them: if thou finde this to be thy caſe, that thou proſper, and that thou ſeeſt thou goeſt on in ſinne, thou haſt no cauſe to reioyce in this; or if thou ſeeſt other men proſper, thinke them not happy for this, it is out of miſtake, It is the miſerableſt condition in the world; you know what God did to *Hophni* and *Phineas*, he did not afflict them, he let them goe long, he ſent them no diſeaſe, hee interrupted not their courſe: What was the reaſon? Hee had a purpoſe to deſtroy them.

So againe when thou doſt not ſucceede in thy matters, but art croſſed, yet ſo long as that will doe thee good, what needeſt thou care?

Obiect. But, you will obiect, My afflictions are great, and many, and therefore how ſhall I beare them?

Anſw. We haue need of long and ſtrong afflictions. I will inſtruct thee; I ſay thou haſt neede of ſtrong afflictions. Some Colts are ſo vntamed, they muſt needs be broken: ſo ſome corruptions are ſo vnruly, that they will not be wrought out without great afflictions.

Againe, thou needeſt many afflictions, becauſe the corruptions of thy heart are of diuers ſorts, and if there were but one affliction, it would not ſerue the turne.

Againe, thou haſt neede that afflictions ſhould continue long, becauſe ſinne is very naturall; ſome are hidden, and long a breeding, and

and cannot easily be remoued. Therefore what though thy afflictions be so, as is is said *Dan.* 11. 7. *They shall fall by the Sword, by the Famine, by Captiuity many dayes.* These were men of vnderstanding, holy men, yet they had great afflictions of diuers sorts, Sword and Famine, such as *Iames* speakes of, and long afflictions for many dayes. Now all this was to doe them good, to try them, to purge them, to make them white. So when those afflictions are to doe thee good, and their prosperity for their hurt, let this satisfie thee. Dan. 11. 7.

Thirdly consider, that though they doe prosper, and godly men doe not so, yet their low estate, their imprisonment, their pouerty, their obscurity, the disgrace which they are vnder, this is better to them, then the honour, and the pompe, the titles and the riches that euill men haue. I can but name these things. *Psal.* 37. *A little that the righteous hath, is better then the riches of many wicked.* What is the meaning of that? That is, they haue more comfort in that little, then the other haue in their faire Pallaces, in their great states; thou mayest haue more comfort in a little, then they haue in their abundance; thou mayest haue more comfort in obscurity, as *Paul* saith, as not knowne, though a man be obscure, yet if he be knowne to God, and to mens consciences, he is of greater eminency then those that are in the highest place. So though thou haue poore possessions in outward things, though thou

thou be melancholique, and alwayes ſorry, yet that little, that very condition is better to thee then the outward condition is to the other.

Fourthly, in perillous times this is a great difference: for though a man haue proſperity, yet certainely, a hard time will come, a time of ſickneſſe, and of temptation, and of death will befall vs: *Pſal. 37. In perrilous times they ſhall be confounded:* here is the difference: and they ſhall melt as fat: that is, In ſuch a time their hearts ſhall faint, and ſuch men haue nothing to ſuſtaine them; they ſhall be confounded in ſuch a time, they ſhall not know what to doe.

Pſal 37.

Queſt. But now you will ſay, What perrilous time is that, when GOD will deale ſo with them, you will ſay, in thoſe perrilous times, for ought we ſee, the Sword deuoures one as well as another; certainely, it ſweepes away one as well as another: Sickneſſe, when it comes, it ſweepes away one as well as another: And therefore in the perrilous time, I ſee no difference between the godly and the wicked.

Anſ. I anſwer, There is difference when the ſame affliction fals vpon both. Looke in *Ier.* 24. you ſhall finde there, that both were carried away captiues, good men and bad men, the whole Chapter is ſpent in it; it is but a ſhort Chapter: See there what is the difference there is in the ſame afflictions which fell to both: ſaith he, There were two Baskets, the one was full of good Figs, the other was full of bad, which could

Ier. 24. Difference betweene the Saints and others in the ſame afflictions.

could not be eaten for badneſſe, looke in the Text, you ſhall finde that both were carried away captiue, but here is the difference, they were carried both in an indifferent manner, (ſaith he) you ſhall be carried captiue aſwell as the other, the good Figs in the Basket, but I will know you, mine eyes ſhall be vpon you to doe you good, and I will bring you backe in due ſeaſon, and I will plant you in captiuity, and you ſhall grow; and I will build you, and you ſhall not be deſtroyed; and I will giue you a heart to know me in that condition; and I will be your GOD, and you ſhall be my people: all this will I doe to you, although you be in the ſame affliction. And what will hee doe to the other? They ſhall be carried in a Basket into captiuity, but, ſaith the *Lord*, I will make you a reproach, I will make you a curſe, I will make you a common talke, I will deſtroy you when you come into captiuity, with the Sword, with Famine, with Peſtilence, mine eyes ſhall be on you for ill in ſuch a caſe. So I ſay, the ſame Beeſome of deſtruction may ſweepe away both, the ſame Sword may deuoure both, the ſame diſeaſe may ſeaze vpon both, there is no great difference outwardly in the ſame affliction; both may die, and is there not great difference in their death? both may be ſicke, and is there not a great difference? In the one his heart is made glad and light in *Gods* countenance, in his Beloued; when as the other hath nothing to hold him

vp: The one hath the consolation of the Spirit, the other wants it.

Againe, consider in affliction there is great difference, as you shall finde this difference betweene the condition of the Saints and others, although their outward condition seeme to be alike; The euill man stands in slippery places, and his condition is vncertaine, and it is a great miserie to be vncertaine, for a mans condition to be ready to be blowne downe with such a winde, he knowes not how long he shall continue and stand; so they stand in slippery places. The other, those that are built on *Christ*, are like the house built on the Rocke, they are sure it shall be well with them.

Againe, afflictions that come to the wicked, they come suddenly. Therefore it is a thing
Prou. 1. 27. proper to the wicked, *Prou.* 1. 27. *Their desolation shall come suddenly, and their destruction as a whirlewind*: Why, is it not so with the godly? doe not they often perish by sudden death? doth it not fall on them? doe not sudden changes come to them as well as to the others? No: Things are sudden, not from their suddennesse, but from the want of the preparation of the person that they fall vpon: therefore God will not send affliction vpon his children till he haue prepared them; hee will prepare them, and then it is no matter if they come suddenly, it is no matter though he strike them suddenly before they be aware; when he hath fitted them, it comes not suddenly, Death comes

comes not vpon them as a ſnare: that is to be taken in a ſnare properly, when the Beaſt is taken in a ſnare by the Huntſman, or by the Fowler, who meanes their deſtruction; ſo afflictions come vpon euill men as a ſnare, when as they are taken in an euill Net, Satan takes them there to deſtroy them eternally.

Againe, the afflictions of the godly are not ſo heauy to them, as the afflictions of the wicked are; GOD afflicts them in the branches, not in the roote; they drinke of the Cup, but not of the dregs; but as for the wicked, hee ſmites them ſo, as that hee ſmites them not the ſecond time, that they roare for his wrath: *Pſal.* 31. 24. The godly, though hee fall, yet ſhall he riſe againe, he ſhall not be caſt off, the *Lord* puts vnder his hand: That is, though the godly fall into affliction, yet he is not broken in the fall, GOD puts vnder his hand, hee fals ſoft, he fals not ſo as to breake his necke, to be vndone; ſo there is that difference. So that, though GOD doe the ſame act to both, yet he doth it to the one for loue, to the other he doth the ſame act for deſtruction. Like to a man that loppes Trees; there is a certaine ſeaſon in the yeere, when if he loppe his Trees, they will be the better for it, if they be lopped in due ſeaſon, they are the better; loppe them at another time, and they will wither: So *God* comes to the wicked man in the vnfitteſt time to him, a time when they looke not for him, a time that the wicked men feare leaſt, then

Afflictions eaſie to the godly.

Pſal. 21. 34.

Simile.

hee comes iuſt as a Thiefe doth in the worſt, and moſt dangerous time of all for the owner of the houſe, then comes the Thiefe, he pickes out that time: So God comes vpon the wicked, and afflicts them when they are in peace and proſperity: take heede that he loppe thee not at that time when thou ſhalt wither to deſtruction, when thou art not prepared. So the Scripture ſaith, ſudden deſtruction comes vpwicked men: So that ſuddenneſſe is when men are not prepared. And ſo when God ſaith, will free the godly from ſudden death, his meaning is, he will prepare him, and fit him for death. Put all theſe together, That the wicked bring their enterprizes to paſſe, that the godly are croſſed and afflicted, that God hath a ſpeciall end in this, that death, affliction, and ſickneſſe come ſuddenly vpon none but wicked men, and it will giue ſatisfaction to any man. I ſhould come now to preſſe the point, but the time is paſt, I cannot doe it. So much ſhall ſerue for the ſecond Vſe, for the anſwering of the Obiections.

Faith muſt be improued to increaſe ſanctification.

The third thing to ſet faith on worke in, is to ſanctifie you, to mortifie your luſts, to reuiue and ſtrengthen you in the inward man, and to make it quicke in euery good worke. This point I intended to handle at this time. Faith is exceeding effectuall to doe this. I will touch it but in one word, I will not hold you long. Set faith aworke to ſanctifie thy heart.

Queſt. You will aske me, How ſhall I doe it?

Faith

Faith doth it diuers wayes, I cannot goe thorow them: Set faith aworke, to beleeue the forgiueneſſe of thy ſinnes, to beleeue the loue of God towards thee, to beleeue the promiſes, and thou ſhalt finde that theſe will ſanctifie thy heart, this act of faith wil purifie thy heart. But how can that be? Becauſe this ſhall turne thy heart from thy ſinnes, to God: for there is no way to mortifie luſts, and to quicken thy heart, but by cauſing thee to delight in God. No man can haue his heart weaned from ſinne, diuorſed from ſinne which he hath beene wedded to all his life, except he find another Husband, in whom hee may delight more. Now the more thou beleeueſt that *God* is thine, the more thou beleeueſt that thy ſins are forgiuen, the more thou canſt ſet faith on worke to doe this, the more victory thou ſhalt get ouer thy ſinnes, that is the nature of mans diſpoſition, that ſtill it deſires that obiect that is amiable and pleaſant. Now if thou looke on God as a Iudge, that will turne thee away from him, that makes thee continue ſtil in ſin; but when thou lookeſt vpon him as vpon one that loues thee, as one that fauoureth thee, as one that is thy frend, that accepts thee, this will winne thine heart, this will cauſe a mans heart to turne from ſinne, to turne from darknes to light, it will make him to leaue the wayes wherein he delighted before, it will diuorſe a mans heart from the ſinne wherein it hath taken pleaſure a long time, ſo that

Anſ. How Faith ſanctifies the heart.

it ſhall neuer get the victory ouer it. Therefore the beſt way in ſuch a caſe, is to ſet faith aworke to beleeue the forgiueneſſe of ſinnes; remember the promiſes of God, thoſe promiſes you haue heard often, that *God* will forgiue thy ſinnes, that he will pardon thee, take theſe promiſes, and apply them; ſee God ready to forgiue, this will turne thy heart from ſinne, thou ſhalt finde ſinne dye and wither in thee, and thy heart to growe and bee quickned in grace: you know, that to get a louing heart, is to beleeue that God loues vs, to beleeue that our ſinnes are forgiuen. Now I ſay, there is nothing that weakneth ſinne indeede, but to loue God; whatſoeuer ſinne is weakned by other meanes then by loue to God, by turning the heart to him by repentance and mortification, that ſinne lyeth hid, though it ſeeme no way to increaſe: this increaſeth loue, when we beleeue the promiſe of God, that he is ready to forgiue, that is effectuall for this purpoſe. When Christ came to *Peter*, and ſaid vnto him, *Loueſt thou me?* then, ſaith he, *feede my Sheepe.* So after this manner, when thou once beleeueſt that God loues thee, and canſt bring thy heart to loue him againe, if now Christ ſhould come to thee, and ſay, *Loueſt thou me*, who loued thee, and gaue my ſelfe for thee? If thou doeſt loue me, diſdaine ſuch a thing which I hate, doe not ſuch things as will grieue me; keepe my Commandements, keepe my Sabbaths; if thou loueſt me, let not thy conuerſation

uerſation be in wantonneſſe, in ſtrife and enuying; if thou loue me, labour to bring ſome glory to my Name, and to doe ſome good to mankinde; if thou loue me, be diligent in thy Calling; if thou loue mee, honour mee, doe good to others, doe good to thy ſelfe with it. Let a man goe thorow all the particulars of ſinne, and he would abſtaine from it, if hee would ſet faith on worke this way to ſanctifie his heart.

Againe, faith doth it by ouercomming the World, that when a man is drawne, one of theſe two things drawes him, Either ſome offer of ſome great benefit, or ſome great euill which he is put in feare of: now when hee lookes, and ſeeth that GOD is able to keepe him when men doe their worſt, and that hee can giue him a heauenly Kingdome, when he lookes to the promiſe, he is aboue the World.

Againe, he not onely ouercomes riches, but he makes aduantage of them; hee not onely loues them as a ſlaue, but he gets the victory ouer them, and hee gets ſeruice from them. And ſo when men can make their recreations to ſerue their turnes for better purpoſes, when a man not onely ouercomes them, gets the victory of them, but makes them ſeruiceable, ſo a man make aduantage of the World.

Againe, when thou wouldeſt haue thy ſanctification increaſed, increaſe thy faith. The more thou beleeueſt, the more the Spirit of *Chriſt* is conueyed into thy heart. The ſtronger thy

thy faith is, the more the winde of grace, the ſappe ſhall flow from CHRIST into thy heart. As old *Adams* corruption, it is with the grace of CHRIST, when thou commeſt neere, thou art ingraft into the ſimilitude of his death; that is, there comes a gift from him, he ſends his Spirit into thy heart, that doth make thee ioy in him, that cauſeth thee to dye to ſin, and to liue to righteouſneſſe. This I thought to haue opened: But ſo much ſhal ſerue for this time, and for this Text.

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FINIS.

OF LOVE.

THE FIRST SERMON.

GALLAT. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.

IN the fourth verse of this chapter the Apostle affirmes, that there is no justification by the law; for, saith hee, *If you be justified by the law, you are fallen from grace*: that is, you cannot be partakers of that justification which is by grace: Because for to have it by the law, and to have it by grace are

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oppoſite. And he gives a reaſon for it, becauſe, ſaith he, *Through the Spirit we waite for the hope of that righteouſnes which is by faith, and not by the law.* When he had expreſſed himſelfe ſo farre, which is the righteouſneſſe received by faith, that is, that righteouſneſſe which is freely given by God, offered to us, wrought by Chriſt, but taken by faith on our parts: Thus ſaith he, you muſt be juſtified. Now to confirme this, he gives a reaſon in this verſe that I have read; for, ſaith he, *In Chriſt Ieſus,* (that is, to put a man into Chriſt Ieſus, or to make him acceptable to God through Chriſt Ieſus, to doe this) *neither circumciſion availeth any thing, or uncircumciſion:* (That is, neither the keeping of any part of the ceremoniall law, or the omiſſion of it, nor the keeping of the morall law, or the breaking of it will helpe to ingraffe a man into Chriſt, or to make him acceptable to God through Chriſt: What will doe it then? nothing ſaith hee) but onely faith. Now leſt we ſhould be miſtaken in this, as if he ſhould require nothing at their hands but an empty idle faith, hee addeth further, it muſt be ſuch a faith as is effectuall, as is working: And that is not enough, but it muſt be ſuch a faith as *workes by love.* So that you have two parts in this Text: One is a removall or a negation of that which doth not ingraffe us into Chriſt, or that makes us not acceptable to God through Chriſt; it is not being circumciſed or uncircumciſed, or any thing of that nature: The other is the affirmative part; What is it that doth it, that makes us in a glorious condition, that

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makes us ſonnes of God? ſaith he, it is onely faith and love, it is ſuch a faith as is accompanied with love and good workes; ſo that you ſee hee removes all workes of ours, all workes of the ceremoniall law, circumciſion is nothing, it is as good as if you were not circumciſed, it is all one. And by the ſame reaſon that circumciſion is excluded, all other is. And not onely workes of the ceremoniall law, but all the workes of the morall law alſo conſidered as the meanes of juſtification; becauſe they are oppoſite to faith, they exclude faith, and faith excludes them, ſo as they are as well to be ſhut out as the workes of the ceremoniall law. None of theſe ſaith the Apoſtle, will doe it. For you muſt know the way to ſalvation is contrary to that of damnation: Looke how you loſt the kingdome of God, ſo you muſt get it, looke what gate you went out at, by the ſame gate (as it were) you muſt come in at. What was it that loſt all mankind the kingdome of heaven? You know it was not our particular breaches of the morall law, but it was the fall of *Adam*, and when the root was dead, you know, all the branches died with it. Well, what way is there then to regaine this loſſe? We muſt goe in againe into Paradiſe by the ſame way that wee went out, that is, by being borne of the ſecond *Adam*, and by being made partakers of his righteouſneſſe: By being borne of him, or ingrafted into him. As you communicate of the ſinne of the other, becauſe you are his children, ſo you muſt partake of his righteouſneſſe. A-

gaine, ſaith the Apoſtle, it is the Lords pleaſure that you ſhould be ſaved after this manner, becauſe he would have it to be of grace. If you ſhould have beene ſaved by any workes of your owne, you would have imputed it to your ſelves, and to your owne ſtrength: But the Lord would have it to be of grace, of his free will, and therefore hee will have it meerely of faith, by taking the righteouſneſſe of the ſecond *Adam* which he hath wrought for you. Againe, he would have it ſure to all your ſeede: if it had beene by workes, it would never have beene ſure unto you, you could never have kept the law ſo exactly: But ſince Chriſt hath wrought righteouſneſſe, and you have no more to doe but to take it, now it is ſure, or elſe it would never have beene ſure. Againe, if it had beene by workes, the fleſh had had wherein to rejoyce, it might have ſomething to boaſt of: But the Lord will have no man to rejoyce in the fleſh; but let him that rejoyceth, rejoyce in the Lord. Now if it had been by works, if it had beene by any inherent righteouſneſſe, by any ornament of grace that the Lord had beautified us with, we had had rejoycing in our ſelves; but now that it is by the ſecond *Adam*, by comming home to him, by taking him, by applying his righteouſneſſe: Now no fleſh can rejoyce in it ſelfe, but now whoſoever rejoyceth, rejoyceth in the Lord. Therefore ſaith the Apoſtle, you muſt know this truth, you can never be ſaved by doing theſe actions, no nor you ſhall not loſe ſalvation by omitting them,

them, for this is not the way that the Lord hath appointed mankinde to be ſaved by: But the way by which mankinde muſt be ſaved, is by receiving Ieſus Chriſt and his righteouſnes. But you muſt remember that you muſt take him ſo as to love him. And it muſt be ſuch a love as is fruitfull in good workes, and not an emptie and idle love, that is, a love in ſhew onely, but it muſt be a love in deede and in truth. Now in the handling of theſe words we will begin with the affirmative part, becauſe though the other be put firſt, yet the affirmatiõ you know in order of nature, is before the negation: therfore I wil begin with this, what it is that puts us into the happy eſtate of life and ſalvatiõ, Faith. But it is faith that works by love.

This is enough to make this cleere to you, that theſe two great radicall vertues faith and love, are the two pillars, as it were, upon which our ſalvation is built. The firſt of them we have handled at large, Faith: and the efficacy of it in the Text we handled of effectuall faith: Now the other remaines, of Love; whence wee will deliver this point to you; that,

Whoſoever loves not, whatſoever elſe he find in himſelfe, whoſoever loves not the Lord Ieſus, is not in Chriſt, and by conſequent, in a curſed and damnable eſtate. *Doct.*

Becauſe this is neceſſarily required that you have faith, and love, or elſe you can have no ſalvation; or elſe you are not in Chriſt, and cannot be acceptable of God through Chriſt. So our buſineſſe will be to open unto you this grace of

love, that you may know what it is. And that you may know it, we muſt firſt declare unto you a little in generall, what this affection of love is.

Love what.

All affections, as you know, are nothing elſe but the diverſe motions and turnings of the will, as the will turnes it ſelfe this way or that way, ſo a man is ſaid to be affected to love or to hate, to grieve or to rejoyce. Now love is that act of the will, whereby it turnes it ſelfe to a thing, as hatred is that wherby it turnes it ſelfe from a thing: And that which is the object of this affection of love is ſomething that is good; for that which is true, and that which is beautifull is not the proper object of love, that is the object of the intuitive underſtanding: but it is no further the object of love than it is good. For this take for a generall rule, We love nothing but as it is good; And a thing is ſaid to be good, when it is ſutable, proportionable and agreeable to us, for that is the definition of a good thing. There may be many things that are excellent, that are not good to us, we ſay not that any thing is good, but that which ſutes and is agreeable to us, and convenient for us. So that if you take the definition of this affection in generall of love, Love is nothing elſe but a diſpoſition of the will, whereby it cleaves or makes forward to ſome good that is agreeable to it ſelfe: I ſay, it is a diſpoſition of the will whereby it cleaves to, and makes forward to ſome good thing agreeable to it ſelfe, which you muſt marke, for we ſhall have uſe of all this in the ſequel of this tract.

Now

Now this love ſhewes it ſelfe by two effects: it would have the thing it loves to be preſerved.

And ſecondly, a man that loves, would have it his, and therefore he drawes neere to it, or elſe he drawes the thing neere to him. For I take it not to be true that is commonly taken for granted, that love is a deſire of union, for we doe not alwayes deſire, that the thing ſhould be united to us that we love, (for a thing may be too neare us, as letters may be too neare the eye, as well as too farre off:) But wee would have things in ſuch a diſtance as is moſt agreeable to us, as we love fire for our uſe, but it may be too neare us, and wee love a knife for our uſe, but it may be too neere: So by the way marke it, It is not alwayes a deſire of union, but it is a deſire to have the thing it loves in ſuch a diſtance, as is moſt agreeable to us: but ſtill remember this, that love ſhewes it ſelfe by theſe two effects: It deſires the preſervation of the thing: Secondly, he would that what he loves might be his. As when a man loves an unreaſonable creature, when hee loves a glaſſe, when he loves a horſe, he preſerves the glaſſe, he keepes the horſe ſtrong and faire, and if he can he would have them for his uſe. So a man that loves riches, or honour, or that loves a good name, he preſerves them, he would have them his: that is, he would have them at his owne arbitrement, for his owne turne & ſervice: So a man that loves his ſonne or his friend, he deſires the preſervation of them, and withall he would have them his; that is, he would have them ſo ſure united to him, as

may ſtand with his conveniencie. This is the nature of love; one thing more know of it, it is a commanding affection: Love and hatred are as it were the great Lords and Maſters that divide the reſt of the affections betweene them, as when a man loves, he deſires, he goes and makes forward towards the thing he loves; if he obtaine it, he rejoyceth in it; if he doe not obtaine it, yet if there be probability, then hee hopes, if there be no probability, then he deſpaires; if there be any inconvenience and impediment that hinders him in his proſecution, he is angry with it, and deſires to remove it: thus theſe affections hang on love. Againe, on the other ſide, as love deſires the preſervation of the thing in a neereneſſe and union of it: ſo hatred deſires the deſtruction of the thing, and the ſeparation from it. And upon this affection likewiſe hang the others, when a man hates a thing, he flies from it; if it overtakes him, hee grieves; if it be likely it will overtake him, though it be not yet on him, he feares: if he thinke he is ſtrong enough to reſiſt it, hee is bolde and confident. So theſe two affections (I ſay) divide the reſt. Now I will adde but this further, that I may declare to you the generall nature of this affection, that is, the kindes of love: And you ſhall finde theſe kindes of love. I will name them briefly.

Five kindes of love, I.

First, there is a love of pitty, as when you love a thing, you know, you deſire the preſervation of it; when you finde any thing lye upon it that deſtroyes it, you pitty the thing you love, and deſire

ſire to remove it: So a father pitties his ſonne when hee is ſicke, when hee is vicious and untoward, hee loves him now with a love of pitty, he deſires to remove the thing that hurts it.

Secondly, there is a love of concupiſcence, that is, when a man deſires the thing that hee is ſaid to love meerely for his uſe. As when you love an inanimate creature, or any other creature for your uſe, you are ſaid to love it with a love of concupiſcentiall deſire: and this in common men is a ſutableneſſe between the object and the lower faculties. 2.

Thirdly, there is a love of complacency, when a man is well pleaſed with the thing, that is, when the object is ſomewhat adæquate to the higher faculties of the will and underſtanding, that there is ſome agreeableneſſe betweene the thing loved, and the frame of the ſoule, ſo that when he looks on it hee is well pleaſed with it: So the maſter loves his ſcholler that is every way towardly: ſo the father loves his ſonne as one in whom hee is well pleaſed. 3

Fourthly, there is a love of friendſhippe that goes beyond this love of complacency, becauſe in the love of friendſhip there is a reciprocation of affections, when a man both loves and is beloved againe: So a man loves his friend, and is loved againe by his friend. 4

Laſtly, there is a loue of dependance, when one loues one upon whom all his good depends, ſo we are ſaid to loue God, wee loue him as one upon whom all our good and happineſſe, all our comfort 5.

comfort and hope depends. Now, as you ſhall ſee after, with theſe three laſt loues, we are ſaid to loue the Lord, wee loue him with the loue of complacence, becauſe he is a full adequate obiect to the ſoule: & we loue him with a loue of friendſhip, becauſe there is a mutuall loue, he loues us, and we loue him; as the ſpouſe ſaith, *My Beloved is mine, and I am his.* Againe, we loue him with a love of dependance, for we hang and rely upon him for all our happineſſe and comfort. Now this loue wherewith we loue any obiect that is ſutable to us, it hath degrees, and that loue is ſtronger, as the obiect of that loue is more adequate and full. Againe, as it is more free from mixture; for all things that we loue in this world, we know there is ſome mixture of evill in them, and therefore our loue is leſſe.

Againe, as the thing we loue is more high and ſupernaturall; as wee hang and depend upon it more, ſo we loue it more; all theſe you ſhall finde in God. Now lay theſe generall principles, and we will make uſe of it afterwards: Onely this obſerue more, before I paſſe frō the general deſcription of it, That there is a naturall loue that God hath placed in the heart of every man, and that loue wherewith every man loues himſelfe, ſuch a loue as every man hath to his children, ſuch a loue as wherewith a man loues his wealth, or any thing by nature that is good to him.

Three ſorts of Love.

Now this naturall loue hath two other loues hanging on both ſides of it:

One is a vicious and ſinfull loue, that carries it

it the wrong way to loue ſinfull things.

The ſecond is a ſpirituall loue, which ſets limits to this naturall loue, that ſets bankes, as it were, to the ſtreame of naturall affection, that ſuffers it not to runne over, and not ſo onely, but gives a higher riſe to this naturall loue, and pitcheth it on higher ends, it elevates naturall loue, and makes it an holy loue. So that all naturall loue is to be ſubordinate to this, otherwiſe it is not good; for naturall loue is but given us to help us to goe that way that ſpirituall loue ſhould carry us, even as the winde helpes the ſhip, whereas otherwiſe it ſhould haue beene driven with oares: And therefore the Lord, to helpe us to loue our ſelues, and to loue our children, and to loue thoſe things that are ſutable and convenient to us, hee hath in mercie, and for a helpe to us, put a naturall affection into our hearts, which yet is to be guided by ſpirituall loue, that we are now to ſpeake of.

So the next thing is to ſhew, what is this ſpirituall loue, this loue of God, this loue of Chriſt Ieſus.

Love of God how wrought in the heart,

And firſt we will ſhew how it is wrought, and withall what it is. For you muſt know, that every man by nature hates God, by reaſon of that oppoſition and contrariety which is betweene God and every man by nature, for all loue comes from ſimilitude and agreeableneſſe: And therefore where there are two of a contrary diſpoſition, there muſt needs be hatred. Now the pure nature of God is contrary to us, and therefore every

every man by nature hates God. And therefore that love may be wrought in the heart of man towards God, this sinfull nature of ours must bee broken in peeces, and subdued. And againe, it must be new molded and framed before that can ever be fit to loue God. Therefore, if you would know how this loue of God is wrought in us, it is done by these two things:

First, by breaking our nature in peeces as it were, that is, by humiliation, and by the law.

Againe, by moulding it anew, which is done by faith and by the Gospell: For when we come and propound Christ to men to be taken, and to be received and loved by them, what is the answer wee have from them? Most men, either minde him not, or regard not at all this invitation to come to Christ, but they deale with us as those that were invited to the marriage, saith the Text, they made light of it, they cared not for the invitation, it was a thing they looked not after: or againe, if they doe, yet they minde them uot enough, because they doe not prize Christ enough. Therefore the first thing the Lord doth to prepare mens hearts to loue him, is to send the law to humble them, to discover to men what neede they are in, to make an impression on their hearts of that bond of damnation that they are subject unto when the law is broken, that mens eyes may be opened to see their sins; then a man begins to looke toward Christ, to looke on him as the captiue lookes on his Redeemer, as a condemned man lookes on him that brings him a pardon,

pardon, as a widdow that is miſerable and poore, indebted and undone, lookes upon her husband that will make her rich and honourable, that will pay all her debts, I ſay, when a mans heart is thus humbled and broken by the law, by ſound humiliation, then he begins to looke towards Ieſus Chriſt. But I ſay men doe faile, partly that they haue no ſenſe of their ſinnes, or elſe they haue a ſenſe of their ſinnes, but not enough to bring them home to Chriſt, for that was the fault of the ſecond and third ground; there was impreſſion made in them, that they prized Chriſt, but there was not ſo deepe a preparation as to loue Chriſt indeede, ſo as to preferre him aboue all things, ſo as to cleaue to him, ſo as they will let him goe for nothing. And therefore this is required that our natures be broken all in peeces, that is, that the humiliation be deepe enough, not a little light impreſſion, a little hanging down of the head, a little ſenſe of ſinne, but ſo farre as it may be to purpoſe, that he lookes to Chriſt as to the greateſt good in the world, that he will rather undergoe any thing than miſſe of him, that hee will rather part with all his pleaſure than hee will goe without him. That is the firſt thing that muſt be done to prepare our hearts, for this loue our hearts muſt be humbled by the law.

Now when this is done, they muſt be made up againe, as I tolde you, they muſt be moulded anew, and that is done by the Goſpell and by faith: For when the heart is thus prepared, now let the Goſpell come and welcome: Now a mans heart

heart is fit to be wrought on: Why? what doeth the Goſpell? The Goſpell comes and tells you, that the Lord Ieſus is willing to be your Redeemer, is willing to be your Lord, he is content to be yours.

If you will take him, you ſhall have him and all his.

Now when a mans heart is broken, you cannot bring him better newes; Indeede till then you may goe and preach the Goſpell long enough, you may propound Chriſt to men, they will not take him: But when we propound him thus to a heart prepared, thus to him that is poore in ſpirit, to him that hath his heart wounded in the ſenſe of his ſinnes and of Gods wrath, now I I ſay hee is willing to come in, hee is willing to take Chriſt as a Lord, as a husband: when that is done, that Chriſt hath diſcovered his will to take them, and they reſolve to take him, then there ariſeth a holy, a conſtant conjugall loue wherein they are rooted and grounded. This is the love we are now to ſpeake of. So that to prepare us to love Chriſt, wee muſt come to looke on him as upon that which is ſutable and agreeable to us. And againe, as one that is willing to receiue us: And that you muſt marke diligently. Therefore wee will give you this definition of loue out of that which hath been ſaid: *It is an holy diſpoſition of the heart riſing from faith, whereby wee cleave to the Lord with a purpoſe of heart to ſerve him and to pleaſe him in all things.*

The loue of Chriſt what.

When theſe two things are joyned, that a man is

is humbled, and lookes on Christ as one that is now fit for him: And secondly hee is perswaded that Christ is willing to take him, when this is done, a man receiues Christ by faith: And from this faith this loue issues. Whence this is specially to be marked, and it is a matter of much moment, That to loue the Lord, it is not onely required that you be perswaded that he is well affected to you, that he is willing to receive you, (for that men may haue, which say that Christ is mercifull and ready to forgiue, and so they think; but yet they loue him not: Therefore I say, it is not onely required that you looke on Christ as upon one that is well affected and propitious to you) but also that you looke on him as one that is sutable and agreeable to you, for both these must concurre to incline your hearts to loue him: you must, I say, both looke on him as one that is fit for you, as a good that is agreeable to you: And also you must be perswaded that he is willing to receiue you. Now the first indeed is the maine. This second, that Christ is willing to forgiue you, and to receiue you, though it be weake, it may be such as is a true faith, and may beget loue: when a man lookes on any other men that he loues, if he see so much excellency in them, as that he longs after them and desires them; though he thinks there be a backwardnes in them to love him, yet if there be some probability that they are likely to loue him, he may come so farre as to embrace them in his affections, and haue a desire to them, though it be true, as that perswasion is

is ſtronger, ſo their loue is more neere, for faith and loue grow together: Indeede if there were an utter averſneſſe, if there were enmity, as it were impoſſible to remoue it, then we could not loue, but hate even as *Cain* and *Iudas* did. But, I ſay, that is a thing you muſt eſpecially marke, that faith doth not conſiſt in being perſwaded that Chriſt, or God through Chriſt is willing to forgiue you your ſinnes, or to receiue you to mercy, but in this your judgement muſt be rectified, that is, to know that you are to looke on Chriſt as one that is ſutable and agreeable to you, as one to whom you haue an inward inclination, as one that is fit for you. This is the maine thing, the other eaſily followes, to be perſwaded that he is willing to forgiue us, and that he is willing to loue us: therefore whereas, it may be, you haue thought, that to beleeue that God is willing to forgiue you your ſinnes, is faith: I dare be bold to ſay, it is not full faith, you may haue it, and yet not ſavingly beleeue, you may haue it, and yet not be true beleevers. This I make cleare by this argument: That which begets no loue, is not faith. But you may be perſwaded that Chriſt is willing to forgiue you your ſinnes, and yet not love him, as a priſoner may be perſwaded that the Iudge is willing to pardon him, and yet for all this hee may not love the Iudge; for loue as I tolde you comes from ſome ſutableneſſe, ſome agreableneſſe betweene the party that loues, and the party that is loved. Againe, you ſhall finde this by experience. A man may

may be perſwaded that he is in a good eſtate, that he ſhall be ſaved, and that his ſinnes are forgiven him, and yet for all this, he may be an unregenerate man, he may be a man that hath no life of grace in him: I ſay, we ſee oft in experience, many men applaud themſelves in their good perſuaſion, and they die peaceably and quietly, and all is well, they thinke God hath forgiven them; and yet we finde there is no loue in them, nor no fruite of loue. Againe, on the other ſide, a man that hath his heart broken with the ſenſe of his ſinnes, may hunger after righteouſneſſe and after Chriſt, he may long after the Lord himſelfe, that he deſires him more than any thing in the world; and yet there is but a weake perſwaſion that the Lord will receiue him, and forgiue him his ſins: I ſay, this man may be a true beleever, though he be not yet ſo fully perſwaded that Chriſt will forgiue him, when the other is no true beleever, as I ſaid to you before. As when one loues another man or woman, if hee looke on him as one that is ſutable to him, if hee thinke it be but by good probability and likelihood, I ſhall obtaine their loue, though I haue not yet a full aſſurance of it; I ſay, there may be an affection of loue. And thence I confirme that which I ſaid to you, that faith that hath beene joyned with it is true; and that faith that is diſjoyned from loue is not true. So I ſay, ſuch a diſpoſition of heart as lookes on Chriſt as one whom he longs after, he lookes on him as on a husband, as one whom he is willing to match with, that he can ſay truely, This is the

beſt husband for me in all the world, though yet I have not wooed him, though yet I have not a full aſſurance of his affection to mee, as I would have; I ſay, this will certifie your judgement, and withall it will comfort you, that though your faith be weake, yet he belongs to you, it is a true faith. Againe, it ſhuttes out thoſe that have falſe hearts; although thou thinkeſt thy perſwaſion be full, that Chriſt belongs to thee, yet if thy heart be not thus prepared to ſeeke him, and to eſteeme him, thy faith is not true. I can ſtay no longer in the opening of this, ſo much ſhall ſerve to ſhew you what this love is: You ſee what love is in generall, and this love to the Lord, this love to Chriſt.

Now I come to proſecute the point, having gone thus farre in the explication of it; I ſay, this love is ſo neceſſary to ſalvation, as that hee that hath it not is in a curſed and damnable condition; he is not in Chriſt, if he doe not love, that as the Apoſtle ſaith, hee that beleves not ſhall be damned: we may ſay as well of love, for there is a tye betweene all theſe, faith, repentance and love. And therefore wee finde theſe words put promiſcuouſly, ſometimes he that beleeves not ſhall not be ſaved, ſometimes he that repents not ſhall not be ſaved, ſometimes he that obeyes not, ſometimes hee that loves not ſhall not be ſaved: and therefore the Scripture is cleere in it, and there is good reaſon for it.

Reaſ. 1. Firſt, becauſe if a man love not, there is a curſe, there is a woe due to him, for wherefoever there is

is not love, a man is an hypocrite, as our Saviour ſaith to the *Scribes* and *Phariſes*, *Wo be to you Scribes and Phariſes hypocrites*, that is becauſe you are hypocrites. Now whereſoever love is not, there is nothing but hypocriſie in ſuch a mans heart. For what is hypocriſie? Hypocriſie is nothing but to doe the outward action without the inward ſinceritie; as we ſay it is counterfeit golde, when it hath the forme and colour of golde, but in the inſide is baſe: as we ſay he is a falſe *Hector*, when he acts the part of *Hector*, but is not ſo indeede: So hypocriſie is to doe the outward act without the inward ſincerity. Now to doe them without inward ſincerity is to doe them without love; for to doe a thing in love is to doe it in ſincerity. And indeed there is no other definition of ſincerity, that is the beſt way to know it by: A man that doeth much to God, and not out of love, all that he doth is out of hypocriſie, he is an hypocrite, and there is a woe belongs to him. So that as we deale with counterfeit wares, wee breake them in peeces, or we ſet markes upon them, as we doe with counterfeit peeces of golde and ſilver, we bore holes in them, as condemned peeces; ſo the Lord propoſeth a woe to ſuch as love him not, for in that hypocriſie conſiſts, when a man doth much, and doth it not out of love.

Hypocriſie vvhat.

Againe, hee that breakes the law, you know there is a curſe belongs to him: Now there is a double keeping of the law, a ſtrict and exact keeping of it, and there is an Evangelicall keeping of it, that is, when you deſire and endeavour to fulfill

Reaſ. 2.

fill the law in all things: and accordingly there is a double curſe, there is a curſe that followes the breach of the morall law that belongs to all mankinde, till they be in Chriſt; there is beſides an Evangelicall curſe that followes upon the Evangelicall breach of the law. Now when a man loves not, he breakes the whole law: for as love is the keeping of the whole law, ſo the want of love is the breach of the whole law; becauſe though hee may doe many things of the law, though he may keepe the ſabboth, though he may deale juſtly, though he may heare the word, and doe many things, yet becauſe it is not out of love he breakes the whole law. When he breakes the law thus, there is a curſe belongs to him, and it is the curſe of the Goſpell that cannot be repealed, it is more terrible than the curſe of the law. And therefore he that loves not, is in a curſed and damnable condition.

Reaſ. 3 Againe, you know, in the law of God an Adulterer ought to die, as in the law of triall, when the woman was to drinke the curſed water, if ſhee were an Adultereſſe, it was a curſe to her, the Lord appointed it to be death to her. Now hee that loves not the Lord is an Adulterer, that is, hee is falſe to the Lord that ſhould be his huſband. And when he loves not the Lord, he doth love ſomewhat elſe: And doth it not deſerve a curſe to preferre their pelfe before the Lord? that he ſhould love pleaſures more than God? that he ſhould love the praiſe of men more thã the praiſe of God? And this is the caſe of every man that loves

loves not the Lord, hee loves the world: and hee that loves the world is an *Adulterer and an Adultereſſe*, ſaith St. *Iames*.

Laſtly, when the Lord ſhall be a ſuiter to us, when God ſhall offer his owne Sonne to us in marriage, and we refuſe him; when Chriſt ſhall come from heaven to ſhew us the way to ſalvation, and to guide our feete into the way of peace, and we ſhall either be careleſſe or reſiſt it, doe you not thinke the Lord will be filled with indignation againſt ſuch a man? will hee not be angry with ſuch a man? Is not the Sonne angry when he is not received? *Kiſſe the Sonne leſt he be angry*: Will he not lay the axe to the roote of the tree, and cut off ſuch a man, as men doe briers and thornes, whoſe end is damnation? This is the caſe of all thoſe that love not, when they reject the Lord, and the Lord ſhall come to be a ſuiter to them, and they will have none of him. This is enough to cleare this to you, That whoſoever loves not, is in an evill condition, in a ſtate of damnation, he is not in Chriſt, he is a man without the Covenant. We come to make ſome uſe of this. *Reaſ.* 4

If it be of ſuch moment to love the Lord, then let every man looke to himſelfe, and conſider whether hee have in his heart this love to the Lord Ieſus; for as it is with men, although you may doe them many kindneſſes, yet if it proceed not from love, they regard it not: ſo it is with the Lord, whatſoever you doe, though you may doe much, though you pray never ſo conſtantly, *1 Vſe.*

though you ſanctifie the Sabboth never ſo diligently, doe what you will, yet if you love him not, he regards it not: Neither circumciſion is any thing, nor uncircumciſion is any thing, but love. Indeede, when a man doth love him, the Lord beares with much, as you ſee hee did with *David*, becauſe he was one that loved him. But when you love him not, performe never ſo much, he rejects all; he heedes it not: As you ſee it was with *Amaziah*, you know how much he did, yet it was not accepted, hee did it not with a perfect heart, that is, he did it not out of love. And therefore the Lord doth with us as we doe with men, when men have falſe hearts, we ſee they love us not, we ſay they doe but complement. So the Lord Ieſus doth. This ſhould helpe us to diſcover our ſelves, there is no way to diſcover hypocriſie, none ſo ſure a ſigne of it, as where love is not.

And therefore learne by this to know your ſelves, and to judge of your condition: It may be, when we confeſſe our ſinnes, wee have not thought of this, that we love not Chriſt, or at the leaſt, we have not conſidered what a ſinne it is, but you may know what a ſinne it is by the puniſhment of it: 1 *Cor.* 16.22. *Let him be accurſed that loves not the Lord Ieſus.* You may know the greatneſſe of the ſinne by the greatneſſe of the puniſhment; for the puniſhment is the meaſure of the ſinne, and (marke it) he doth not ſay, if you beleeve not in the Lord Ieſus, or if you doe not obey him; but if you love not the Lord Ieſus: That

1 Cor. 16.22.

That is, if there be an omiſſion but of this one thing, that you love not, let ſuch a man be accurſed, yea let him be had in execration to the death. Therefore conſider this, how great a ſinne it is, not to love the Lord. And when you conſider your ſinnes, and make a catalogue of them, looke on this, as that which diſcovers to us the vileneſſe of our natures, as *Paul* ſaith of luſt, *I knew not that it was ſinne, but by the law:* but when ſinne began to live, he died: So I may ſay of this, it may be men take not this into conſideration, this ſinne, that they have not loved the Lord; and therefore learne to know it. When we conſider this, that he is accurſed who loves not Chriſt, it may open a creviſe of light unto us, to ſee what condition wee are in, how curſed our nature is, how hainous this ſinne is, when a man ſees that there is a curſed man, a man whom the Lord ſets himſelfe againſt, a man whom the Lord is an enemie to, whom he puts all the ſtrength and power he hath to confound, when hee ſees there is a man whom the Goſpell curſeth, which is more terrible than the Law, becauſe the curſe of the Law may be repealed, there is a remedie for that in the Goſpell: But the Goſpell, if that curſe a man, there is no remedie: This ſhould humble us; for the Goſpell ſhould humble us as well as the Law. And there are ſinnes againſt the Goſpell as well as againſt the Law, and whatſoever is ſinne ſhould humble us, yea the ſinnes againſt the Goſpell are greater than the ſinnes againſt the Law: And therefore in this ſenſe the Goſpell is

fitter to humble us. Now when a man comes to consider his sinne, it may be possibly, he lookes to sinnes especially against the morall Law; but you must learne to doe more than that: Begin to thinke, Have I received the Lord Iesus? Have I beleeved in Christ? These are great sins against the Gospell: and these sinnes should chiefly humble us. If you thinke I presse this too hard, consider the words of the Apostle I named, *Let him be accursed that loves not the Lord Iesus*: Let these words be sounding in your eares, compare your hearts to them, sometimes cast your eye on the one, and sometimes on the other, and see if it be not absolutely required to love the Lord. And againe, reflect on your hearts, and see if you be in the number of those that doe love him.

1 Tryall of love by the affections.

And take heede herein that you deceive not your selves, for it is the manner of men, when we presse the love of Christ upon them, they are ready to say, I hope I love the Lord, I hope I am not such a miscreant as not to love him; yea but consider whether thou doe or no: it is true, thou maist deceive me or another man when thou professest love to God, but in this thou canst not deceive thy selfe; for a man knowes what he loves, love is a very sensible and quick affection. When a man loves any thing, when hee loves his wife, loves his friend, loves his sonne, loves his sport, his recreation, he knowes he loves it, he hath the sense of that love in himselfe. Therefore consider with thy selfe whether thou hast any such stirring affection towards the Lord *Iesus* or no; doest thou

thou feele thy heart ſo poſſeſſed with him? art thou ſicke of love, as the Spouſe ſaith in the Canticles, *I am ſicke of love?* That is, are you grieved when he is abſent? are you glad when you have him? when you can get into his preſence? for there is a kinde of painfulneſſe in love: and all painfulneſſe is of a quicke ſenſe. When it is ſaid, the Church was ſicke of love, ſickneſſe is painfull: And therefore when you want the Lord, when there is a diſtance betweene him and you, when he doth not looke on you as he was wont, there will be painfulneſſe in it and griefe.

1. By griefe.

Againe, there will be much joy and gladneſſe when you have him. Therefore let it be one way to examine your ſelves, if you feele ſuch a love towards him or no.

2. By ioy.

Beſides that, let mee aske thee if thou walke with the Lord, if thou converſe with him, if thou be perfect in his preſence, if thou doe as *Enoch* did, walke with the Lord from day to day; as it is an argument of an evill man, that he walkes not with the Lord, that he reſtraines prayer from the Almighty, that is, that he doth not converſe with him: So is it a great argument of love to deſire Gods company, to deſire to be with him, to walke with God: (to uſe that phraſe.) You will ſay, What is that to walke with him? To walke with him is to obſerve the Lords dealing with you, and to obſerve your carriage and dealing to him againe, that there may be continuall commerce and intercourſe every day, that continually every houre, every moment, you would conſider

3 Tryall, by walking with the Lord.

To walke with God what?

ſider and thinke what the Lord doth to you, what his carriage is to you, what paſſages of his providence concerne you. Againe conſider what you doe to him, what carriage there is betweene you: I ſay this converſing is an argument of love. Shall a wife profeſſe love to her husband, and nenever come where he is, never be within dores, and never be in his companie? So, will you ſay you love Chriſt, and not be frequent in prayer, or neglect and ſlight that duty, ſeldome converſe with him, and ſeldome ſpeake of him? When you love your friend, you are with him as much as you can, you love to ſpeake with him, and to ſpeake of him: So it is with the Lord, if you love him, certainly you will love his company, you will love his preſence.

3 Tryall, by the diligence of love. 1 Theſſ. 1.4.

Beſides, if you love the Lord, you know love is a diligent thing: and therefore it is called diligent love, 1 *Theſſ.* 1.4. *Effectuall faith, and diligent love:* that is, when a man loves a thing, he is diligent to obtaine, he ſpares no labour, no coſt, he cares not what he doth ſo he may get it; much labour ſeemes little to him, many yeares ſeeme a few dayes, hee cares not what he doth ſo hee obtaine it, he is diligent and laborious. Doe you take this paines to draw neere to God, to get grace, to excell in it? Are you willing to put your ſelves to it, to denie your ſelves in your eaſe, to take ſome time from other buſineſſes, and to beſtow it this way? are you content to put your ſelves to a harder taske, to forbeare things that are pleaſant according to the fleſh, to take paines for

for the Lord? If you love God, it will make you diligent. A man will take paines to get the thing he loves.

4 Tryall, desire of present enioyment of the thing beloved.

Besides, love is an affection that would enjoy presently the thing it loves, it cannot endure deferring. And therefore when a man professeth he loves the Lord, and yet will deferre to come in, saying, I wil serve the Lord perfectly, but not yet, not till my youth be a little more over, not till things be thus and thus with me, then I will; it is certain thou lovest him not: for it is true of every affection, that which is a true and right affection, that which is an hearty affection, it is present. If a man desire any thing, he would have it presently, hope would be presently satisfied: and therefore hope deferred is griefe, and love deferred is a great griefe: So that if you finde a disposition to put it off in your selves, I will doe it, but not yet; certainly you love not the Lord. It may be, if you were sure to die within a week or a month, what men would you be? how perfectly would you walke with God? how would you have your hearts weaned from the world more than they be? Well, if you love the Lord, you will doe as much presently, though much of your life remaine; for love is a present affection, it cannot endure deferring, but it would have full communion, and that speedily and presently: so is it with that affection where you finde it.

5 Tryall of love, it is its owne wages.

Againe, if you examine your selves further, if you have this love in you, you may know it by this; Love is a thing that is well pleased with it selfe,

selfe, as we say, *Love desires no wages*, that is, it carries meate in the mouth of it, it is wages enough to it selfe, it hath sweetnesse enough in it selfe, it desires no addition: So it is when a man loves, Love payes it selfe, I say, it is its owne wages. And therefore if you love the Lord, you shall know it by this; you serve him, and serve him with all your might, with all your strength, though he should give you no wages. *Iacob*, as you know, served for *Rachel*, the very having her was wages enough: So if you love the Lord, the very enjoying of the Lord, the very having communion with the Lord, the very having the assurance of his favour, that you might say, *My Beloved is mine, and I am my Beloveds*: this is wages enough to a man that loves indeed, to such a man, though there were not heaven to follow, though there were not a present reward, nor a future, yet he would love the Lord; and if he loue him, there will be a delight to serve him: and enough to him is the Lords favour, as Christ saith, *It is my meate and drinke to doe my Fathers will*: that is, though there were no other meate and drinke, though there were no other wages, yet this was as pleasant to him as eating and drinking. Aske thine owne breast, whether in any thing thou loveſt, if the very enjoying of that, though there were no other wages superadded, if that were not motiue enough, if it were not comfort enough, and wages enough to you to doe it?

6 Tryal of love by its constraining us to please God.

But besides all this, to name one more, if you loue the Lord, it will make you, it will constraine you

you to pleaſe him, it will put ſuch neceſſity upon you to obey him in all things, to doe what he requires, whatſoever is for his advantage, that you cannot chuſe but doe it; as the Apoſtle ſaith, 2 Cor. 5. *The Loue of Chriſt conſtraines us:* What is the meaning of that? That is, I cannot chooſe but doe it, it makes a man doe it whether he will or no; it is like fire in his breaſt, he cares for no ſhame, it makes him goe through thicke and thin, the loue of Chriſt conſtraines us. It is true, I confeſſe, I may loſe my reputation, you may reckon me a mad man, ſome men doe thinke me ſo, but that is all one, I muſt doe it, the loue of Chriſt conſtraines me. So that where loue is, it is ſuch a ſtrong impulſiue in the heart, it carries one on to ſerue and pleaſe the Lord in all things, that he cannot chooſe but doe it. As a man that is carried in a ſtrong ſtreame, or as one that is carried in a crowde, or as one that is carried in the hands of a ſtrong man, ſo a man is carried with this affection that hee cannot chooſe. You will ſay, this is ſtrange that loue ſhould compell, it doth nothing leſſe. It is true: You muſt know, when the Apoſtle ſaith, *The loue of Chriſt conſtraines me,* it is a *Metonomy* from the effect, that is, loue makes me doe it in that manner as a man that is compelled, that is the meaning of it: ſo it hath the ſame effect that compulſion hath, though there be nothing more different from compulſion than loue. And therefore know that of loue, that it is ſuch a change as drawes one to ſerue

2 Cor. 5.

Obiect.

Anſw.

ſerue the Lord out of an inward attractiue, thence I take that note of loue, ſuch a thing as puts it on, ſuch a thing as riſeth from an inward inclination of the mind, frō an inward principle, ſo that there is no other ſpurre, no other attractiue, but the amiableneſſe of the object.

Now when a man ſhall finde this in himſelfe, that hee hath all theſe, hee findes that hee hath ſuch a ſenſible loue, that hee knowes hee loves the Lord Ieſus: Againe, hee findes an earneſt deſire to be in company with him, to walke with the Lord from day to day: Againe, hee is exceeding laborious and diligent to get this love, to get this aſſurance of favour, and to excell in that grace, without which he knowes he cannot pleaſe him: Againe, when the affection is preſent, you would haue communion with the Lord, and you would not haue it deferred: Againe, when a man ſhall be well pleaſed with that hee doth, it is enough that hee hath the Lord himſelfe, though there were no other wages: And when hee findes ſuch a ſtrong impulſiue in him, in his owne heart, that carries him on to ſerue the Lord, that hee cannot chooſe but doe it; then you loue the Lord: And if you loue the Lord, you are in Chriſt. But if theſe things be not in you, you doe not loue him: and then, what is your condition? You know what the Apoſtle ſaith, *Hee that loves not, let him bee accurſed, let him bee had in execration to the death.* I ſhould proſecute

cute it further, and shew the reasons why wee should loue the Lord, as there is great reason: But that I must deferre till the afternoone.

FINIS.

THE

THE SECOND SERMON.

GALLAT. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.

THE last tryall of our love to Christ was its constraining vertue, love will constraine you to serve him, you cannot choose but doe it, it so constraines a man, as the weight of a stone compelleth it to goe to the center, as the lightnesse of the fire compells it to ascend up: for such a thing is love, a strong inclination of the heart, when the soule puts it selfe on any thing from an inward principle, from a bottome of its owne, when it is carried on with no other motive but the amiablenes of the object. Now

Now to conclude this, wee muſt beſeech you to conſider your owne condition, and examine your ſelves by theſe rules, that you may be able to ſay as *Peter* ſaid, *Lord thou knoweſt I love thee:* that is, to have ſuch an aſſurance, that your hearts may be well affected towards Chriſt Ieſus, that you may love him, that you may be able to ſay to God, who knowes our hearts, ſearcheth our reines, that knowes all the windings and turnings of your ſoules, Lord thou knoweſt that I love thee. Since it is a matter of ſuch moment, wee ſhould be carefull to examine, if we finde that we have not yet this love: for we muſt know, that all that we have, all that we doe, it will nothing availe us, but faith which worketh by love. And if you object, why doe ye preach damnation to us? doe you tell us we are in an evill condition for want of this love? I anſwere, it is profitable for you, while you are in ſuch a condition, to have it preached, it is good for you to ſpeake this damnation to your ſelves, that while yet there is hope you may ſeek to be healed, that you may be tranſlated into another condition, that you may not periſh in the evill day, when there ſhalbe neither hope nor helpe for you. For you muſt know, that when wee deliver you theſe ſignes of examining your ſelves, our end is not to grieue you, this doctrine tends not to deſtruction, but to diſcover to you your owne hearts, that you may know your owne condition, that if you want it, you may ſeek after it. If therefore you finde a want of this love, that we will doe next, ſhall be to ſhew you what

reaſon you have to love the Lord Ieſus: for there is no better way to get it in you, than to deſcribe him to you, to ſhew you what cauſe there is of loving him: if wee were able to preſent him to you as he is, we ſhould effect this thing, but that muſt be the worke of the holy Ghoſt; notwithſtanding we will briefly open to you ſuch reaſons as we finde uſed in the Scriptures.

Motives to love Chriſt. 1.

And firſt, let this moue you to loue him, that he is worthy to be beloved, as *David* ſpeakes, *Pſal.* 18.3. *The Lord is worthy to be praiſed:* ſo wee may ſay, the Lord is worthy to be loved: for what is it that makes any thing worthy of loue, it is the excellency that we finde there. Now in the Lord there is all kinde of excellency: whatſoever there is that is amiable under the Sunne, all that you ſhall finde in him more abundantly: If ever you ſee any thing in any creature, any thing amiable in man, if ever you ſaw any beauty, any vertue, any excellency, all theſe muſt be more abundant in him that made theſe creatures. And therefore if you haue a loue, as there is no man without ſome loue or other, ſome creature ſeemes beautifull to you, thinke with your ſelues, this is more in the Lord. If ever you ſee excellency in any man, if ever you ſee any nobleneſſe, any holineſſe, any excellency of diſpoſition, know that it is more abundant in the Lord Ieſus: Let theſe rivers leade you to that Ocean, to that abundance of excellency that is in the Lord. And if you loue any creature, let it be with a little loue, let your affection be proportionable to the object; as it exceedes

exceedes in the Lord, ſo let your loue exceede towards him, to loue him with all your ſoule and all your ſtrength: And know this, that hee hath not onely that in an omnipotent manner, that is but ſprinkled among the creatures, they haue but a ſparke, but a drop of it; but alſo there is this in the Lord, that there is nothing in him but that which is amiable: every creature hath ſome imperfection in it, there is ſomewhat in it may cauſe averſation in you, there is no man but hath ſome weakneſſe, but hath ſome infirmity, there is no creature but it hath ſome want, ſome defect in it: but in the Lord there is no want, there is nothing to put you off; but as the Church ſaith, *Cant.* 5. *He is wholly delectable:* that is, there is nothing in him but that which is amiable. That would be a very profitable thing for us in this caſe often to thinke on the Lord Ieſus, to preſent him to our ſelues in our thoughts, as the Spouſe doth, *Cant.* 5. ſhee conſiders her *wellbeloved is the faireſt of ten thouſand:* ſo wee ſhould beholde the perſon of our husband. You know it is but a harlottry loue to conſider what wee haue by our husband, to conſider what riches he brings, what honour, and not often to contemplate upon his perſon, and upon his vertue and excellency: wee ſhould learne to doe this with the Lord, that wee may loue him. Therefore that wee may helpe you a little in this contemplation, wee will ſhew you how the Lord hath deſcribed himſelfe: *Exod.* 34. 4. when the Lord deſcribes himſelfe to *Moſes*, thus he declares his owne name, *The Lord Iehovah,*

hovah, ſtrong, mercifull, gracious, long-ſuffering, abundant in kindneſſe and in truth, reſerving mercies for thouſands, forgiving iniquity, tranſgreſſion and ſinne, &c. Wee will a little open to you this deſcription that the Lord giues us of himſelfe, that ſo you may learne to know what hee is; for the way to loue the Lord is to know him: and indeed therefore we loue him not, becauſe we know him not; there is no other reaſon, why in heaven, when we ſhall come to be preſent with him, wee ſhall loue him ſo abundantly, but becauſe wee ſhall know him face to face; that is the reaſon the Angels and the Saints loue moſt: And of every man amongſt the Saints hee that knowes moſt loues moſt. Therefore it ſhould be your labour to know the Lord. But to open, as I ſay, this deſcription unto you,

Firſt, he is *Iehovah*, that is, hee is a conſtant friend to whomſoever he is a friend, he is alway the ſame; for that is another name, by which the Lord deſcribes himſelfe to *Moſes*, when he ſends him to Ægypt, *I am that I am*, ſaith hee, *ſay, I am hath ſent me*: I take this word, that it comes from the ſame roote, *Iehovah* is deſcribed by that *I am*, and by that it is beſt underſtood, when the Lord calls himſelfe *I am*, whereas every man may ſay, I was; and I ſhall be, this every creature may ſay; but the Lord ſaith, *I am*: that is, whatſoever the Lord was from eternity, the ſame he is to eternity, there is no change in him: And that is a great excellency in him that may moue us exceedingly to loue him. You know when we meete with

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a friend that is constant, that hath no alteration in him, that is a sure friend, haue him once and haue him for ever, it sets a higher price on him. When we can consider what the Lord is, that he hath dealt thus and thus with us, that he hath loved us; and when we consider he is constant in it, that he embraceth them with the sure mercies of *David*, as they are called; that is, his compassions faile not, but when hee hath once begun to loue, hee loues for ever: it is not so with men, if they loue us at one time, they forget us againe, as the Butler forgot *Ioseph*; when they are in prosperity they forget us, but the Lord knowes us in all our conditions; thou hast knowne my soule in adversitie. When we are in a strait, friends oft times are backward to helpe us, but the Lord in such an exigent he is the same; he appeares in the Mount when there is no helpe in man; I say, this constancy, that God is alway the same to us, that his mercies are sure, for they are called *the sure mercies of David*. He shewed mercies to *Saul* too, but they were another kinde of mercies; *Saul* was not one that he had chosen to himselfe, and therefore his mercies continued not, for indeed hee never loved *Saul* with that unchangeable loue: But when he loues any man as he loved *David*, his mercies are sure as they were to *David*. *David* was ready to step aside often as well as *Saul*, hee let *Saul* goe, but he carried *David* along, they were sure mercies: and such hee shewes to all those that he hath begun to loue. That is the first, *I am*, or *Iehovah*.

Secondly, he is *ſtrong, Iehovah, ſtrong, merciſull and gracious, &c.* that is, *Almighty*. What is the meaning of that, that he is almighty? The meaning of it is this, that the Lord hath all the excellencies; thoſe which we call graces and vertues, and qualities in men, all theſe abound in the Lord; for what ſerues any vertue for, or any quality that you haue, but to enable you to doe ſomething: if a man haue any ſcience or art, that is but to enable him to doe that which without it he cannot doe: if a man hath the art of Arithmetique, he is able to number, or if he haue the art of Logicke, he is able to diſpute: come to all morall vertues, What is temperance, but that which enableth us to doe ſuch and ſuch things upon ſuch and ſuch occaſions? What is patience, but that which enableth us to endure afflictions? So all that is excellent in man, all thoſe amiable, thoſe beautifull qualities wherewith the ſoule is adorned, are but ſo farre good as they enable a man to doe this or that. Now when the Lord is ſaid to be almighty, the meaning is, hee hath all excellency in him, and hee hath it in the higheſt degree, for in this ſenſe God is able to doe more than any man, in regard of excellency; whatſoever a man is able to doe, you know how infinitely the Lord hath it beyond him, he is able to doe ſo much more as he is beyond any man: For that power, that attribute, that quality that is in man, it is not a quality in him, he hath it beyond any man. Againe, when a man is able to doe one thing, yet he is not able to doe another, one creature is able to doe this, another that: But

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the Lord is Almightie, therefore he is able to doe all things. And therefore this is a kind of excellencie, that is the second description, he is *Iehovah*, and he is Almightie.

But now when you heare that the Lord is thus constant, and thus exceeding in excellencie, a man will be ready to say, what is this to me? I am a sinfull man, there is nothing in me but that which may turne away the Lord from me, and cause him to abhorre me: Well saith he, to comfort you, know that I am mercifull, exceeding pittifull, exceeding ready to forgiue though your sinnes bee exceeding many, though they bee exceeding great, yet the Lord he is mercifull: he is ready to passe by all those infirmities. And that is another of his excellencies. You know we reckon it a very amiable thing in a man when we see him pittifull. This doth more abound in the Lord, than in any creature, there is no man in the world so ready to forgive as God. If he were not God, if he were as man, my brethren, could hee beare with us as he doth? Let us doe to a man injuries, and injuries againe and againe, and never give over, what man can beare it, doth he not in the end withdrawe himselfe, and will no more be reconciled? But it is not so with the Lord, when wee have done all, *Yet returne to me, saith the Lord, Ier.* 3.2. But well, if we haue such sinnes in us, suppose the Lord is mercifull and ready to forgive, but yet there is no goodnes in us, wee haue nothing in us why he should regard us, and why he should looke after us: To that it is answered, the

Lord is gracious, that is, though there bee no worth found in you, yet he is ready to doe you good: as grace you know is proper to a Prince or a great man, that is sayd to be gracious to his subject, or to one that is very inferiour, because hee can doe nothing to deserue it, it is called grace, for grace you knowe is nothing but freenes, and to be gracious is to doe things freely, when there is no motiue, no wages, when there is nothing to winne him, but of free grace he doth it. So the Lord doth what he doth of his free grace, *he hath mercy on whom he will have mercy*, that is, when all men did stand before him alike, though there were nothing, when there was no cause why the Lord should regard them more than an other, yet *He will haue mercy on whome he will haue mercy*, that is, he is gracious, though there be nothing in us to winne that love at his hands. Well, but yet wee may be readie to object, it is true, the Lord hath been thus to me, he hath ben very merciful to forgiue me my sinnes, he hath beene very gracious to me to shew me favour when I never deserved it, but after I was put into such a condition, I provoked him to anger by relapsing into sinne againe and againe after I have been in a good estate, I have broken the covenant with him, I continued not in that good estate that out of his mercy he hath put me into.

To this he answers, *He is long suffering*, that is, though you provoke him out of measure, though you have done it againe and againe, he continues patient, you cannot wearie him out, but his mercy

cy indures for ever: you know that if there were an end of his mercy, that on your ſinning, hee ſhould give over to be mercifull, his mercy did not indure for ever, therefore it is ſaid, *He is long ſuffering*, becauſe though your ſinnes be often repeated, yet the Lord as often repeates his mercy, therefore there is a multitude of mercyes in him, as there is a multitude of ſinnes in you, there is a ſpring of mercy in him, that is renued every day, he opens a ſpring for *Iudah & Ieruſalem to waſh in*, it is not a *Ceſterne* but a *Spring*, that is renewed as much as your ſinnes, that as you are defiled daily, ſo the Lords mercy is renewed to waſh away thoſe ſinnes, he is long ſuffering. But beſides all this he goes yet one ſtep further; he is abundant in kindnes and in truth, that is, if you would know the Lord yet further, whereas you may thinke *He is a terrible God*, becauſe of his great Majeſtie, and power, and therefore that thoſe diſharten you, as whereſoever you find terribleneſſe, that (you know) puts off, it is contrary to love: and therefore the Lord to winne us the more, tells us: that though he be ſo great a God as he is, yet he is *abundant in kindneſſe*, that is, *He is exceeding ready to beare with us*, that looke what you finde in a kinde Husband, in a kinde Father, or in a kinde friend, that you ſhall find in the Lord, he is exceeding kinde to you, he is not harſh, he is not ſtiffe, he is not ready to obſerue all that you doe amiſſe, if you will aske any thing at his hands, if you want it, (as therein kindnes doth conſiſt) he is ready to doe it, whatſoever it is, he is a God hearing prayer,

er, he ſaith, whatſoever you aske at his hands he will doe it, can you have a greater kindneſſe than this? if kindneſſe be an attractive to winne love, hee is kinde, and hee is abundant in it. If you will not beleeve this aſſertion, this affirmation, this deſcription of himſelfe, hee tells you he hath promiſed, and he will be as good as his word, he is abundant in truth, that is as if hee ſhould ſay, I am not onely of ſuch a nature and diſpoſition as I have deſcribed my ſelfe to be, but beſides this I am engaged to you, you have many promiſes I have made you, I have ſworne I will doe thus and thus: Therefore I will adde this to this diſpoſition, *I am abundant in truth*, that is, you ſhall finde me as good as my word; and not ſo onely, but I will be better than my word: *I am abundant in truth*: that is, his performances exceede, they runne over, whatſoever hee hath ſaid, he will ſurely doe it. Conſider this, conſider how many precious promiſes you have, conſider what the Lord hath ſaid hee will doe for you, how full is the Scripture of promiſes every where; remember this, the Lord is abundant in truth, he will doe them and overdoe them, hee will fulfill every word that hee hath ſaid. And that he may give you a proofe of it, he addes, that he reſerves mercy for thouſands, that ſhewes hee is abundant in kindneſſe and in truth: as if hee ſhould ſay, when any of you doe mee ſervice, when you are faithfull as *Abraham* my ſervant was, I am bound no more but to reward your ſelves, but I am abundant in mercy and forgiveneſſe,

giveneſſe, reſerving mercy for thouſands: The Lord cannot content himſelfe to doe good to a mans owne perſon, but to his children, to his generation. As *David* when he loved *Barzillay* and *Ionathan*, it extended to their poſterity, when his love was abundant: ſo the Lord reſerves mercie for thouſands.

Laſtly, becauſe the objection ſtill comes in when you have ſuch a deſcription of the Lord: I but my ſinnes are ſtill repeated; hee addes in the concluſion, he is a God ſtill *forgiving iniquitie, tranſgreſſion and ſinne*. Why are thoſe three words put in? That you may know that hee forgives ſinnes of all ſorts; for every man is ready to finde ſome peculiarity in his ſinnes, hee thinkes ſuch and ſuch ſinnes cannot be forgiven, ſinnes that I have committed thus and thus: Nay, ſaith the Lord, what ſinnes ſoever they are, of what nature ſoever, he forgives iniquity, he forgives naturall corruption, he forgives leſſe infirmities, he forgives greater rebellions; and he is ſtill doing it, for ſo the word ſignifieth, hee is ſtill and ſtill forgiving iniquity, tranſgreſſion and ſinne. So we have ſhewed you what the Lord is, that you may learn to know him: therfore we wil conclude this firſt, and ſay to you as the Spouſe ſaith, *Cant.* 5. Such a one is the Lord, and *ſuch a one is our wellbeloved, oh you daughters of Ieruſalem*, that is, *he is wholly delectable*: if we were able to ſhew him to you, it muſt be your labour to conſider him; that you may learne to know him, and to love him.

Secondly,

2 *Mot.* Secondly, when you know this and consider what the Lord is, and what excellency is in him, consider in the next place the greatnesse of the Lord, and know that this great God is a suiter to you for your love, that is, he that makes towards you: If a great King, or if your potent neighbour should sue to you for love, would not that move you? You know the weaker should seeke to the stronger, men of meaner condition should seeke to him of higher place; when the great God beseecheth us to be reconciled to him, when hee desires to be at peace with us, and to be friends with us, I say, the greatnesse of God is a great argument to move us to love him: as you have that *Deut.* 10. 17. when the Lord reasons there with the people to perswade them to love him, saith hee, *I am the God of Gods, the Lord of Lords, mighty and terrible:* as if he should say; this great God hath done all this for you: and this he requires at thy hands, that thou shouldest love him, when he shall desire but this, refuse it not. If one that we contemne, one that is beneath us should seeke our love, we are not so ready to returne love againe, for we say he is below: But when we consider God in his majesty and greatnesse, that he should seeke to be reconciled to us, that should move us, that should win our hearts to him

3 *Mot.* Besides, consider what the Lord might have required of you; you know you are his creatures, you know what a distance there is betweene the Lord and you, if he had put you on a harder task, you ought to have done it, if he had said to us,

you

you ſhall offer your children to me in ſacrifice, you ſhall give your owne bodies to be burned, you ſhall be my ſlaves, who could have ſaid any thing to that, for he is the Lord, the great God, our ſoveraigne Creatour: But now when the Lord comes and askes no more at our hands but this, you ſhall love mee, will you deny it him? This is effectually urged in the ſame Chapter, *Deut.*10. 14. where *Moſes* (marke the manner of urging it) had deſcribed to them what the Lord had done for them, that hee had *brought them into that good land, &c. And now,* ſaith he, *what doth the Lord require of thee for all this, but onely this, that thou love the Lord thy God?* As if hee ſhould ſay, the Lord might aske much more at thy hands; if he had, thou hadſt no reaſon to deny it; but all that hee requires is that thou love him: and wilt thou denie this unto him?

Beſides, conſider who it is that hath planted this loue in the heart, is it not the Lord that giues thee this very affection? And when he calls for this love againe at thy hands, doth hee call for more than his owne? Shall hee not gather the grapes of his owne Vineyard? and ſhall he not eate the fruite of his owne Orchard? Hath not hee planted in us theſe affections? and ought they not to be returned to him, to ſerve him and to pitch on him? 4 *Mot.*

Beſides conſider, you are engaged to love the Lord, and that ſhould be a great motive to us: in *Ioſh.* 24.12. *You are witneſſes that you have choſen the Lord this day to ſerve him: And they ſaid, we are witneſſes:* 5 *Mot.* Ioſh. 24.

witneſſes: that is *Ioſuahs* ſpeach to the people: As if hee ſhould ſay to them, you are not now to chooſe, you are now engaged, you cannot goe backe, you have profeſſed, you have choſen the Lord to ſerve him, therefore you are witneſſes againſt your ſelves. So I may ſay to every man that heares mee, you are engaged to love the Lord: Why? Becauſe you have choſen him for your husband, you are baptized in his name, you have taken him for your Maſter, and for your Father, therefore he may challenge it at your hands as right, for he is your Father: and where is his honour then? He is your Maſter, and where is his feare then? That is, you are engaged, he may challenge it juſtly, you are his, hee hath bought you, yea he hath overbought you, hee hath paid a price more worth than we, hee hath bought us with his blood: And what hath hee bought us for but to be his, that is, to love him? Therefore when we love him not, wee robbe God of our ſelves, we doe an unnaturall thing, it is treachery and injuſtice in us. As you know, it is one thing in a woman that is free from an husband to neglect a man that is a friend, but when ſhe hath engaged her ſelfe, and the match is made, now it is adultery: So every one of us that loves not the Lord, ſinnes the more, becauſe he is engaged to him: *Deut.* 32.13, *Thou forſookeſt the ſtrong God of thy ſalvation*, thou forſakeſt him to whom thou art engaged, he is the ſtrong God of thy ſalvation, he hath done thus and thus for thee. Therefore conſider this, for ſeeing you have ſuch an affection

Deut. 32.13.

affection as love is, you must bestow it somewhere, somewhat you must love: and you must know againe it is the best thing you have to bestow, for that commands all in you; and where will you bestow it? Can you finde any creature upon whom to bestow it rather than the Lord? Will you bestow it upon any man? The Lord exceedes them, as *David* saith, *Who among the gods is like thee?* That is, take the most excellent among them, that therefore are reckoned as gods, yet who among them is like unto thee? or whom will you bestow your love upon, your wealth, or your pleasures or your phantasies? You must thinke the Lord will take this exceeding evill at your hands, that you should bestow this affection elsewhere than on him whom you are engaged unto, to whom you are bound so much, who hath done so much for you.

But that which moves us most is particulars, if a man consider what the Lord hath done for him in particular, remember what passage hath beene betweene the Lord and you from the beginning of your youth. *Ier.* 2. *Neither said they where is the Lord that brought you out of the land of Egypt through the wilderneſſe: I remember thee from the land of Egypt, &c.* That is, let a man consider Gods particular dealing with him, for when the Lord would stirre up *David*, and melt his heart, and bring it to a kindly sorrow for his sinnes, he takes that course: 2 *Sam.* 12. 7. it is *Nathans* speech to him, saith he, *Did not the Lord doe thus and thus? Did hee not make thee King of Iudah and Israel?*

6 *Mot.*

Ier. 2.

2 Sam. 12. 7.

Israel? Did not he give thy Masters wives and thy Masters houses into thy bosome? And if that had not been enough, he would have done thus and thus. So let every man recount the particular kindnesses and mercies he hath received from the Lord; and when we consider that it is he that doth all, that it is he that feedes us, that it is he that clothes us, we have not a nights sleepe but he gives it to us, we have not a blessing but it is from his hand, there is not a judgement that wee escape but it is through his providence: I say the consideration of these particulars should be as so many sparkes, to breede in us a flame of love towards the Lord, to thinke with your selves when you have done all, how unreasonable a thing it is, how unequall a thing that you should forget this God, that you should never thinke on him, that you should not love him, hee that hath done thus much for you.

7 *Mot.* And last of all consider, that the Lord loves you, for that is the greatest motive to winne us to love him; for as fire begets fire, so love begets love. This was the cause that *Paul* loved the Lord, *Gal.* 2. 20. *He that loved mee, and gaue himselfe for me*, saith he, I will not live any more to my selfe, but to him, he hath loved me, and gave himselfe for me, he hath loved me: and there was that testimony of his love, hee gave himselfe. I say consider this love of the Lord, and let this beget in you a reciprocall affection towards him: Put all together, and consider the Lord is worthy to be beloved, that he that is so great sues to you for your love, that he that is God, that planted

Gal. 2. 10.

ted that love in your hearts, and therefore hee doth but call for his owne, that hee that hath done you ſo many kindneſſes, that you are ſo engaged to him, that you are now bound unto, you are not now to chuſe; at the leaſt come to this, to ſay hee is worthy to be beloved, bring your hearts to this, to deſire to love him.

Obiect. You will ſay, we may deſire long enough, but how ſhall we be able to doe it?

Anſw. I will tell you in a word, and ſo conclude. Firſt, you muſt pray for it, it is a lovely ſuite, when we come to the Lord and tell him, that we deſire to love him, that we would faine doe it if we could, and beſeech him not to deny us that requeſt, that we know is according to his will: doe you thinke that the Lord will refuſe you in that caſe, eſpecially if you begge it importunately at his hands?

Meanes to enable us to love God.

1. Prayer.

Obiect. For if you object and ſay, we have prayed and have not obtained it; know, that to love the Lord is a precious thing: and therefore the Apoſtle reckons it ſo.

Anſw.

Obiect. You will ſay, How doth this prayer doe it? I ſay that it doth it partly by obtaining at Gods hands; for when you crie earneſtly, hee cannot denie you: But as he did with the lame and the blinde when they were importunate, hee never neglected any but healed them. When you crie to the Lord, and ſay, I would faine love thee, but I cannot, will hee not be as willing to heale thy ſoule, to give thee legges to runne after him, and eyes to ſee him, as he was to heale the lame

Anſw. Prayer workes love 4 wayes.

and the blinde, certainly he will not denie thee.

2 But beſides that, prayer doth it, becauſe it brings us to converſe and to have communion with him; by prayer wee are familiar with God, by that meanes love growes betweene us: as you know when you converſe with men, it is a means to get love.

3 Againe, prayer doth it, becauſe when wee are much in calling upon God, the Lord delights to ſhew himſelfe to ſuch a man, yea at ſuch a time, for the moſt part, as hee ſhewed himſelfe to Chriſt when he was praying, as he did to *Moſes*, and to *Cornelius* and others.

4 And againe, prayer it exerciſeth this love, it blowes up the ſparke of this love, and makes a flame of it; therefore much prayer begets much love: If you would be abundant in love, be fervent and frequent in this dutie of prayer, pray much and you ſhall finde this effect of it, it will beget love in you: You will ſay prayer is a generall meanes for other things: Why doe you put it as a peculiar meanes to get love?

Object.

Anſw. The reaſon is, becauſe love in an eſpeciall manner is a gift of the Spirit, a fruite of the holie Ghoſt; and it is true, it muſt be a peculiar worke of the Spirit to beget love. It is true, faith comes by hearing, and hearing begets faith, it is done likewiſe by the Spirit; but love is more peculiarly than other graces, the gift of the holie Ghoſt. And therefore 2 *Theſſ.* 4. ſaith the Apoſtle, *You are taught of God to love one another:* That is, it is ſuch a thing as God teacheth, or elſe our

2 Theſſ. 4.

teaching

teaching will never doe it: that which he ſaith of love to the brethren, we may ſay of the love of God; the Lord hath put love into man, man loves many times, and knowes not why, many times he hath reaſon that he ſhould love, and yet he cannot, becauſe it is a peculiar gift of God. That naturall affection for a man to love his children, all the world cannot doe it, all the arguments in the world cannot perſwade a man: for if arguments could doe it, we might perſwade others to doe ſo; but none can love ſo as the father doth his childe: and why? but becauſe the Lord workes that in men. So the love of God is a peculiar worke of the holy Ghoſt, none are able to love Ieſus, but hee in whom the Lord hath wrought it, in whom the holy Ghoſt hath planted this affection: Therefore the way to get it is earneſtly to pray, to acknowledge the power of the holy Ghoſt, to goe to him, and ſay, Lord I am not able to doe it: this acknowledgement of the power of the holy Ghoſt is the way to prevaile. Beſides, you know the power of God is ſo tranſcendent beyond the pitch of our nature, that except the holy Ghoſt worke more than nature, we ſhall never be brought together in agreeableneſſe and ſuitableneſſe, wee are no more able to love the Lord, than colde water is able to heate it ſelfe: there muſt be ſomewhat to breede heate in that water, ſo the holy Ghoſt muſt breed that fire of love in us, it muſt be kindled from heaven, or elſe we ſhall never have it.

Secondly, another ſpeciall meanes to enable

2. meanes to consider our sinnes.

you to love the Lord, is to consider your owne condition, to consider your sinnes, what you are, what hearts you have, and what lives you have lead?

Object. You will say, how doth this beget love?

Answ. Yes, this is a great meanes: *Mary* loved much, because much was forgiven her, that is, *Mary Magdalen* had great sense of her sinnes, the Lord had opened her eyes to see what a one shee had beene, what sinnes she had committed: And because she had that sense of her sinnes, her eyes were open to see her owne vileness: thence it is, saith he, she loved much. For when we are humble and poore in spirit, when we are little in our owne eyes, then the Lord will come and shew mercy on us; when a man shall see his sinne, and shall thinke with himselfe, I am worthy to be destroyed, I can expect nothing but death, then the Lord shall come sodainly as it were, and shall tell us you shall live, and shall reconcile himselfe to us, this will command love. We shall never receive the Gospell as to love Christ, till we come to poverty of spirit, till we be thus humbled: as in the first of *Luke*, it is the speech of *Mary, My soule doth magnifie the Lord:* and why? because *he had respect to the poore estate of his handmaiden:* When she was little in her owne eyes, and made no account of her selfe, and thought not her selfe worthy to be looked after, the Lord comes and takes her, and vouchsafes her such an honour as to cause his owne Sonne to be borne of her: now she could not holde, but that was it that enflamed her

her heart with love to the Lord, my ſoule doth magnifie the Lord, becauſe he had reſpect to the poore eſtate of his handmaid: So wee ſee in *David*, you never finde a greater expreſſion of love in *David*, than at that time when hee was moſt humbled, when the Prophet came to him and tolde him what the Lord would doe for him, that he would build him an houſe; *David* begins to conſider what he was, what is *David*, ſaith he, What am I, or what is my fathers houſe? That is, I am but a poore miſerable man, I am but thus borne, what have I done that the Lord ſhould reſpect me ſo farre? If *David* had not beene ſo little and ſo vile in his owne eyes, thoſe great mercies had never ſo wrought on his heart. And therefore I ſay, the way to make us abundant in love is to conſider our ſinnes, to be humbled, to conſider what wee are, and to conceive from thence the kindneſſe of the Lord: you know how it affected *Saul* when hee came into the hands of *David*, that he had power to kill him, he conſidered what he had done to *Dauid*, how he had uſed himſelfe to him, and he ſaw *Dauids* kindneſſe againe to him, but unexpected and undeſerved it was, it melted his heart, it diſſolved him into teares. So the love of the Lord, when we conſider how we have behaved our ſelves to him, and yet he hath offered us peace, and yet he ſaith, Returne and I will forgive you, I ſay, this would worke on the hardeſt heart: And therefore conſider your ſinnes, it is not enough to ſay I am a ſinner, perhaps you are ready to doe ſo: But come

to particular ſinnes, conſider wherein you have offended the Lord, ſay you have done thus and thus, as *Paul* reaſons with himſelfe, *I was a blaſphemer, I was a perſecuter, an oppreſſour, and yet the Lord had mercy on mee:* ſo be ready to ſay, I have committed ſuch and ſuch ſinnes, it may be uncleanneſſe, it may be Sabbath-breaking and ſwearing, &c. yet the Lord hath beene mercifull or willing to receive me to mercy: as that place, *Ier.* 3. 1. *If a mans wife play the harlot, will hee returne to her?* No, he will put her away, and give her a Bill of Divorcement: but you have done it, and done it oft, and with many lovers; and yet returne againe to mee, ſaith the Lord: So I ſay, when Chriſt ſhall come to you, when you have committed ſuch and ſuch ſinnes, and the Lord ſhall ſay to you, though you have done this, though you have done it often, yet returne again to me, and I will receive you to mercie: I ſay, this ſhould melt our hearts, and cauſe us to love the Lord. I ſhould come to the third, that is, to beſeech the Lord to ſhew his owne ſelfe to you: for indeede wee ſhall never come to love him till the Lord ſhew himſelfe to us. It is one thing when we preach him to you, and it is another when the Lord ſhewes himſelfe: For as the Sunne is not ſeene but by his owne light, there is no way in the world to ſee the Sunne, all the candles, all the torches cannot doe it, except the Sunne ſhew it ſelfe: So I ſay of the Lord, all the Preachers in the world, though they ſhould ſpeake with the tongues of Angels, they were not

Ier. 3. 1.

3 Meanes to beſeech the Lord to ſhew himſelfe to us.

not able to ſhew the Lord Chriſt Ieſus what hee is: But if the Lord ſhew his owne ſelfe to you, if he open the cloud and ſhew you his glory, and the light of his countenance, then you ſhall know the Lord after another manner than we can ſhew him to you, with another knowledge more effectually: And when you have ſeene him thus, you ſhall love him, without this you ſhall not love him. And therefore pray the Lord to ſhew himſelfe to you, as it was *Moſes* prayer, *Exod.* 33, *Shew me thy glory.* What is that? That is, Lord ſhew me thy excellency which is exceeding glorious: You muſt thinke *Moſes* asked not this in vaine, it was for ſome purpoſe, hee asked not meerely to ſatiſfie his fancie, for the Lord would not then have heard him: But what did he aske it for? Surely that he might love the Lord the more, by knowing him better. And when *Moſes* came to aske it at the hands of the Lord, he did aſſent, he proclaimed, that is, hee revealed himſelfe more than ever he did before. So I ſay to every one of you, if you be earneſt with the Lord, deſire him to ſhew you his excellencie, that you might love him more, ſerve him more, and feare him more, he could deny you no more than he did *Moſes*: for you muſt thinke, that this is no extraordinary thing for the Lord to ſhew himſelfe. That which hee did miraculouſly to *Stephen*, when he opened the heavens, and ſhewed himſelfe to the outward view, that hee doth ordinarily to the Saints, hee ſhewes himſelfe to their mindes and inward affections. When wee Exod. 33.

preach at any time, except the Lord ſhew himſelfe to you at that time, then our preaching is in vaine: for the word that we ſpeake is but a dead letter, it will worke no more upon you, than a dead thing that hath no efficacy. But when the Spirit goes with the word, and hee openeth to you the thing that we ſpeake, then it is effectuall. Therefore *Paul* to the *Epheſians*, when he had opened thoſe great myſteries, hee concludes with this: *The Lord give you the Spirit of wiſedome and revelation, to enlighten the eyes of your underſtanding, that you may know what the hope of your calling is, and what is the glorious inheritance of the Saints, &c.* As if he ſhould ſay, when I have ſaid all this, it is nothing, it will not doe it; but he beſeecheth the Lord to give them the Spirit of revelation, and then it is done. And ſo to conclude all, when we have ſaid all we can to move you to love the Lord, it is all nothing except the Lord give you that Spirit of wiſedome and revelation to open your eyes to ſee what is the exceeding greatneſſe and excellency of his power.

FINIS.

THE

THE THIRD SERMON.

GALLAT. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.



VT of these words we have formerly delivered this point to you, that,

Whosoever loveth not is not in Christ.

The last thing (in the prosecution of this point) was the meanes whereby this love is wrought in our hearts, which we did not then finish, notwithstanding we will not proceed in it at this time, but rather alter the matter, and doe that which I did not then intend; because there are many this day that are to receive the Sacrament,

Sacrament, and you know when we come to receive the Sacrament, our chiefe busineſſe is to examine our ſelves. *Let every man examine himſelfe, and ſo let him eate of this bread and drinke of this cup.*

We have often preſſed to you the neceſſitie of theſe two things:

The Sacrament of the Lords Supper is not to be omitted. *Reaſons.* 1

First, that you may not omit the Sacrament when it is adminiſtred in the Congregation whereof you are members: for if they were to be cut off from the people that neglected the Paſſeover, why ſhould not this be accounted a greater ſinne, and to deſerve a greater puniſhment, to neglect the receiving of the Lords Supper, which is come in the place of the Paſſeover, and is farre beyond it?

The Lords Supper beyond the Paſſeover in two reſpects 1.

First, becauſe it is more cleare, and it is more cleare becauſe the doctrine is more cleare; for it doth more lively repreſent Chriſt now exhibited in the fleſh, than that which onely repreſented Chriſt which was then to come.

2. And ſecondly, becauſe the mercie that you are now to remember is your redemption from ſinne and from hell, a greater mercie than that which they were to remember in the Paſſeover, which was their deliverance out of Egypt, (though that was not all) therefore the neglecting of this muſt neeedes be a greater ſinne than the neglecting of that.

Now you ſee how ſtrictly God layeth a charge upon them, that no man ſhould omit the Paſſeover, unleſſe ſickneſſe or a journey hindred him.

him. Now conſider this you that have beene negligent in comming to this holy Sacrament, for it is a great ſinne, and provokes God to anger when he ſhall ſee that this ordinance which himſelfe hath inſtituted, and which he hath laid ſuch a charge upon you to doe is neglected?

Beſides, doe you thinke it is a ſinne to neglect comming to the word? and is it not as much to neglect this ordinance? 2

Beſides, doe we not neede all helpes of grace? and is not this among the maine helpes? 3

Againe, as you ought not to omit it, ſo to come negligently to it, to come without examination, to come without a more ſolemne and extraordinary renewing of your repentance is to receive the Sacrament unworthily, to eate and drinke judgement and damnation to your ſelves. Now there are two ſorts that receive the Sacrament unworthily. 2. Men ought not to come negligently to it. Two ſorts receive the Sacrament unworthily.

Firſt, thoſe that are not yet in Chriſt. 1.

Secondly, thoſe that are within the covenant, but yet come remiſſely and negligently, and take not that care they ſhould in examining their hearts: for though you ought to renew your repentance every day, yet in a more eſpeciall manner you ought to doe it upon ſuch an occaſion. As women doe in ſcowring their veſſells, they make them cleane every day, but yet there are ſome certaine times wherein they ſcowre them more: ſo we ſhould ſcoure our hearts in a more ſpeciall manner upon this occaſion. Now becauſe this is the buſineſſe that wee haue to doe 2

this

this day, we will therefore handle that more fully that we touched lightly before, which is this examination, whether we love the Lord Ieſus or no: for if you love not the Lord Ieſus, you are not in him; for whatſoever you doe availeth not, if you haue not faith and love. Therefore if you finde that you have not this love to Chriſt, that you are not *rooted and grounded in love*, you have nothing to doe with Chriſt, and if you have nothing to doe with him, you have nothing to doe with the Sacrament. And therefore we will ſhew you what properties of love we finde in the holy Scriptures.

Properties of love.
1. It is bountifull.
1 Cor. 13.

This is one property of love ſet downe in 1 *Cor.* 13. *Love is bountifull, and ſeeketh not its owne things:* that is, it is the nature of love to beſtow readily and freely any thing a man hath to the party whom he loveth. We ſee, *Ioſeph* that loved *Benjamin*, as his love was more to him than to all the reſt of his brethren, ſo he gave him a greater portion than the reſt. It is the nature of love to be bountifull, what a man loveth, hee cares not what he parts with to obtaine it. *Herod* cared not to have parted with halfe his kingdome, to pleaſe that inordinate affection of his. The *Converts* in the Apoſtles time, how bountifull were they, laying all their goods at the Apoſtles feete? *Zaccheus*, when hee was converted, and his heart was inflamed with love to Chriſt, he would *give halfe his goods to the poore.* But in generall, it is a thing that you all know, that love is of a bountifull diſpoſition. If you would know then whether

ther you have this love to the Lord Ieſus or no, conſider whether you be ready to beſtow any thing upon him, whether you be ready to part with any thing for his ſake. *David*, when hee abounded with love to the Lord, you ſee how he expreſſed it in his proviſion for the Temple, you ſee how he exceeded in it, *An hundred thouſand ſhekels of golde, and a thouſand thouſand talents of ſilver:* this, ſaith he, I have done according to my poverty: As if he had ſaid, if I had beene able to doe more I would have done more, but this was as much as I could reach unto: herein hee ſhewed the greatneſſe of his love to God in the greatnes of his bounty. Take it in the love which we have one to another: where a man loveth, he denieth nothing. *Sampſon*, when he loved the harlot, he denied her nothing that ſhe asked of him. If you love the Lord Ieſus, examine your ſelves by this, are you ready to beſtow any thing for his advantage? are you ready to take all opportunities to doe ſomewhat for his glory? conſider how many opportunities you have had, and might have had, wherein you might have expreſſed and manifeſted this love to the Lord Ieſus. Might you not have done much to the ſetting of a powerfull Miniſter here and there? have you not had ability to doe it? would it not much advantage the glory of Ieſus Chriſt to make bridges (as it were) for men to goe to heaven by, and to make the high way that leadeth thither? A greater worke of mercy than theſe externall workes that appeare ſo glorious in the eyes of men,

men: to have bleſſed opportunities, and not to uſe them, becauſe wee have ſtraight hands and narrow hearts, is a ſigne we want love to Chriſt.

In the paſſages of your life there is many a caſe, that if you were of a bountifull diſpoſition, you might doe much good in. You know what *Paul* ſaith, which was a great teſtimony of his love, Acts 20. 24. *Acts* 20. 24. *My life* (ſaith he) *is not deare unto me,* ſo I may doe any thing for Ieſus Chriſt, *ſo I may fulfill the courſe of my Miniſtery.* So examine your ſelves whether you can ſay thus upon any occaſion; ſo that I may doe any good, ſo that I may help forward any good cauſe that may tend to the glory of God, my life is not deare unto mee, my liberty is not deare, my eſtate is not deare, my friends are not deare to me. You that have to doe in government, many caſes there are, wherein if you will doe any ſpeciall good, you muſt part with ſomething of your owne; God lookes to you and ſees what you doe, and how your hearts ſtand affected in all theſe paſſages, aske your ſelves now whether theſe things be not deare to you: if there were love in you, it will cauſe you to doe more than you doe. It was *Davids* great wiſedome, when water was brought to him that was purchaſed at ſo deare a rate, when ſo high a price was ſet upon it, hee would not drinke it himſelfe, but powred it forth to the Lord; and therein hee ſhewed the greatneſſe of his love, that he was willing to part with that which he ſo exceedingly longed for, which was bought at ſuch a rate.

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The like he did when he bought the threshing floore of *Araunah* the *Iebusite*, hee might have had it given him for nothing; *No*, saith he, *I will not offer to the Lord of that which cost me nothing*: As if hee had said, I shall shew no love to the Lord then, and if I shew no love to him, what is my sacrifice worth? For *David* knew well enough that God observed what hee did, hee observed what it cost him. The Lord observeth all that you doe: Beloved, he knoweth your hearts, and seeth what motions you have, and prizeth your actions accordingly. If you doe any action for him, that costs you something, he observeth that likewise. In *Rev. 2. I know thy workes and thy patience*: so doth the Lord say of every man, I know what such a service cost thee, I know what losse thou sufferedst, when thou didst part with such a thing for my sake. Therefore if you would shew your love to the Lord, and would have a testimonie in your hearts, that you have this love wrought in you, be not backward to bestow any thing upon Christ. The woman that brake the boxe of precious oyntment, you see how the Lord accepted that worke of hers so much, that he puts it down that it should never be forgotten. For love wheresoever it is, will open the heart, and open the hand, and bestow any thing upon Iesus Christ, that is in our power. Revel. 2.

Now if we examine whether love be amongst men by this signe, wee shall finde but little love, and we may justly take up the complaint of the Apostle, *Every man seekes his owne things, and not the*

the things of Ieſus Chriſt: that is, when any thing is to be done, men are ready to enquire thus, it is the ſecret inquiſition of their hearts; What is this to mee? what profit will it bring mee? wherein will it be to mine advantage? And if they finde it is a thing that will coſt them ſomething, and a thing that they ſhall get nothing by, how colde and backward are men to doe it? It is from this, that men ſeeke their owne things.

Object. But here every man will be ready to profeſſe, and ſay that he is not ſo ſtrait handed, but hee is readie to doe manie things for Chriſt, that hee is bountifull, and ſeekes not his owne things?

Anſw. My Beloved, let us trie this now a little: thou thinkeſt thou art ſo bountifull for the Lord, I would aske thee this; Doeſt thou doe it purely for the Lord in ſuch a caſe, when there is no profit nor praiſe with men, nor advantage redounding to thy ſelfe? art thou as forward then as when there are all thoſe reſpects? art thou as abundant in it, as diligent, and as ready to doe it? This diſcovers the falſhood of mens hearts for the moſt part.

And beſides, take it in the caſe of ſelfe-love, conſider what thou doeſt when thine owne ſelfe-love ſhall come in competition with this love to the Lord: for in that we ſhall know our love to the Lord, when wee denie our ſelves, when wee croſſe our ſelfe-love, and reject and refuſe it: for otherwiſe it is no thanke to us, when there is no inward croſſing in us, no contrary affections drawing us another way. Therfore if you would know

know whether you love the Lord or no, trie what you doe in the things that are deareſt to you, conſider what you doe in thoſe things that of all others you are moſt unwilling to part with: for indeed herein is the tryall, as the Lord ſaid to *Abraham*, when hee would have offered up his ſonne, *Now Abraham I know that thou loveſt mee*: As if he had ſaid, this is a ſure teſtimony that thou loveſt me, becauſe thy ſonne is not deare to thee. So I ſay, when you are to part with ſomething that is deare to you, conſider what you doe in ſuch a caſe, conſider whether you can ſay generally, *I account all things but as loſſe and dung for Chriſt*. It may be thou art willing to part with ſomething that thou careſt not much for, but this is nothing. Some man will not loſe his credit, that is deare to him; Examine thy ſelfe now, if thy credit be deare to thee, art thou content to loſe the praiſe of men for Chriſt? when thou art put to a hazard art thou content to ſuffer the loſſe of thy eſtate?

Every man hath ſome particular temptation, young men for the moſt part are *lovers of pleaſures more than lovers of God*, and olde men are lovers of their owne wealth more than of God. Therefore conſider what you will doe now in your ſeverall caſes. Chriſt, you know, requires this at every mans hands, that his wife and children, that his father and mother, and whatſoever is deareſt to him, that hee ſhould neglect it all for his ſake; and herein a mans love is ſeene.

And when you have done all this, I will adde

that further, though you doe bring your hearts to doe it, yet are you willing to doe it? doe you doe it chearfully and readily? for why doth the Lord require that as a necessarie condition, that whatsoever is done to him might be done chearfully and willingly? For no other reason than this, but because hee regards nothing but that which commeth from love, and if it come from love, we know, we doe it cheerefully. Therefore consider whether thou art willing to doe this chearfully, and with a full hand, not nigardly and pinchingly; and by this you shall know whether you have this love to the Lord Iesus or no, whether you be bountifull, whether you seeke the things of the Lord, and not your owne things.

2. It is content with nothing but love again.

In the second place, you shall finde this to be one propertie of love (by which you may trie your selves) it will be content with nothing but with love againe from the party whom wee love. If one love another, let him doe never so much, let him be never so kinde in his actions towards him, let him be never so bountifull to him, yet except he have love againe, hee is content with nothing. Indeede when we doe not love a man, we can be content to receive profit from him, and it is no matter though his heart goe another way so we enjoy it; but it is the nature of true love to desire to be paid in its owne coyne. Now if thou love the Lord Iesus, if thou mightest haue all the blessings that he could bestow upon thee, if hee should open his hand wide, and compasse thee about with abundance, yet if thou loueſt the Lord

Lord, thou wouldeſt not be content with this, but thou wouldeſt have aſſurance of his love, thy heart would be at no reſt elſe.

And this you may ſee in *David*, *Pſal.* 51. *David*, you know, was well enough, hee had health and wealth, and abundance of all things, yet you ſee how miſerably he complained, becauſe he wanted that joy that hee was wont to have, becauſe he was not in thoſe termes with the Lord that he was wont to be; and till hee had that, his bones were broken with ſorrow, and hee tooke it ſo to heart, that nothing in the world could content him, till he was aſſured of Gods favour: And it is certaine, that if thou love the Lord, nothing will ſatisfie thy ſoule, but the aſſurance of his loving countenance to thee againe. Therefore that which *Abſolom* did we may make uſe of, upon this occaſion, hee had that wit, to make a right pretence, whatſoever his intent was: when hee was called from baniſhment where hee lived well enough, and enjoyed all things, hee wanted nothing, but had as much as hee could deſire, yet, ſaith he, what doth all this availe me, *ſo long as I may not ſee the Kings face?* It was but his craftineſſe: Yet thus much we may obſerve out of it, that this is the property of love, that till a man ſee the face of God, that is, till he enjoy a neare and cloſe communion with God, untill he can have the love of God witneſſed to his ſoule, hee cares for nothing in the world beſides: As you have it in 2 *Chron.* 7. 14. you have that condition put in: *If my people* (ſaith he) *when they are in diſtreſſe, ſhall humble*

Pſal 51.

2 Chron. 7. 14.

humble themselves, and seeke my face, then I will doe thus and thus. As if he should say, it may be they may seeke libertie, when they are in captivitie; it may be they may seeke health, when they are in sickneſſe; it may be they may seeke deliverance from enemies, under whom they are enthralled; but that is not the condition that I put them upon, but *if they humble themselves, and seeke my face, then I will heare in heaven, &c.* So I say now, if you will trie whether you love the Lord Ieſus or no, conſider whether you ſeeke his face, that is, whether you ſeeke grace or no, whether nothing in the world can content you but his favour. For it is the property of one that is truly ſanctified, mercie alone will not content him, but hee will have grace as well as mercy: Another man that loveth not the Lord, it is true, it may be hee is pinched with the ſenſe of his ſinnes, but let him have mercy, it is enough hee thinkes; but now take a man that hath his heart right towards God, except he have grace, it contents him not; for that is the property and nature of true love, that it careth for no wages, all that it deſires is the love of the party, that what it doth may be acknowledged and accepted; and there is a great difference in that: You know, a nurſe doth much unto the childe, as well as the mother, and it may be more, but notwithſtanding the nurſe never doth it but when ſhe is hired; but the mother doth it for nothing, and ſhe doth it more abundantly, becauſe ſhe doth it out of love, and it is wages enough to her that ſhe hath done it, becauſe ſhee loves

loves her childe: So I say, if you love the Lord Iesus, it is not wages that you seeke, but if you may have the light of his countenance to shine on you, if you may have his favour, if you may have opportunitie to doe him service in your place, it is enough for you, you care not for the present wages, nor for future. Therefore herein you may know the nature of your love, the rightnesse and ingenuity of it, if it be so that all that you doe is out of love to the Lord, and if you can content your selves with love againe from God, it is a signe that you love the Lord Iesus.

3. It desires the second comming of Christ 2 Tim. 4. 8.

Againe, (to proceed) if you love the Lord Iesus, you will also love his appearance: as you have it in 2 *Tim.* 4. 8. *A crowne of righteousnesse is laid up for me, and as many as love the appearance of Iesus Christ:* and in *Heb.* 9. *ult. Hee was offered for the sinnes of many, and shall appeare the second time to such as looke for him, &c.* For whom was he offered? and to whom shall he appeare? To as many as looke for his comming againe. So in 2 *Pet.* 3. 13. *What manner of men* (saith the Apostle) *ought we to be in all godlinesse & holy conversation, looking for and hasting to the appearance of Christ? &c.* So that it is certaine, every man that loveth the Lord Iesus, hee loves his appearance, hee hasteneth to the comming of the Lord, he lookes for his comming againe: and it must needes be so in reason. For if you love any, you know, you must needes love their presence; will you professe that you are louing to any, that when you heare of their comming towards you, there is no newes more

Heb. 9. ult.

2 Pet. 3. 13.

unacceptable to you? If a woman had a husband in the East Indies, and report of his comming home should be the worst newes that shee could heare, shall wee thinke that such a woman loues her husband? So if you did loue the Lord Iesus, you would be glad to haue his appearance.

And (Beloved) seeing the Apostle hath chosen out this note, why should not we presse it in our examination of our selues, whereby wee may know whether wee loue the Lord Iesus or no? whether wee desire to be with the Lord? whether we can say, as the Apostle *Paul, Wee desire to be at home, and to be with the Lord?* If we examine the loue of men by this rule, wee shall finde that there is exceeding little loue to the Lord Iesus, men are so exceeding backward in desiring to be at home, and to be with him; and we may know that by our backwardnesse to be in the Lords presence upon earth: Shall wee thinke that men are desirous to be in his presence in heauen, and yet are so unwilling to draw neare to him upon earth? But you will obiect,

Obiect. Many of those that loue the Lord, that are men truly sanctified, yet are afraid of death, and the newes of death is terrible to them: and therefore surely this is a rare signe, euen in those that haue faith and loue to desire the appearance of Iesus Christ?

Answ. 1. I answer, it is true, there may be a backwardnesse even in the Saints, but you must know upon what ground it is. A spouse that is to marrie a husband, no question but shee would be glad to be

be handſome, and to be prepared for his comming, and though ſhee may deſire his companie exceedingly, yet becauſe things are not ſo readie as ſhe would have them, or for feare that he may finde that which may divert and turne away his eyes from delighting in her, perhaps ſhee deſires not his comming at that time. There is a certaine negligence and unpreparedneſſe in mens hearts, which breedes an unwillingneſſe in them ſometimes, and makes them afraid of ſeeing the Lord, and yet there may be a true and inward love after him.

Beſides, you know, there is fleſh as well as ſpirit, and the ſpirituall part deſires, as *Paul* did, to be at home, and to be with the Lord, and to enjoy his preſence, but that fleſh that is in us is alwayes backward to it. Therefore in *Revel.* 14. 13. *Bleſſed are thoſe that die in the Lord, ſo ſaith the Spirit,* but ſo ſaith not the fleſh; the voice of the fleſh is contrary to it, but it is the voice of the ſpirit and the regenerate part that is in us. So that this I may boldly ſay to you, that every man that hath this faith and love wrought in him by the Spirit of God, hee hath that in him which doth earneſtly deſire communion with Chriſt to live with him for ever, to be in his preſence continually, although there may be ſome reluctancie by reaſon of the fleſh that is there. Take a man that hath ſore eyes, you ynow, to the eye the light is exceeding pleaſant, but look how much ſoreneſſe and defect there is in the eye, ſo much the light is burdenſome to it; but ſo farre as the eye is right,

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Revel. 14. 13.

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as if there is in the eye, ſo much the light is burdenſome to it; but ſo farre as the eye is right,

unacceptable to you? If a woman had a husband in the East Indies, and report of his comming home should be the worst newes that shee could heare, shall wee thinke that such a woman loues her husband? So if you did loue the Lord Iesus, you would be glad to haue his appearance.

And (Beloved) seeing the Apostle hath chosen out this note, why should not we presse it in our examination of our selues, whereby wee may know whether wee loue the Lord Iesus or no? whether wee desire to be with the Lord? whether we can say, as the Apostle *Paul, Wee desire to be at home, and to be with the Lord?* If we examine the loue of men by this rule, wee shall finde that there is exceeding little loue to the Lord Iesus, men are so exceeding backward in desiring to be at home, and to be with him; and we may know that by our backwardnesse to be in the Lords presence upon earth: Shall wee thinke that men are desirous to be in his presence in heauen, and yet are so unwilling to draw neare to him upon earth? But you will obiect,

Obiect. Many of those that loue the Lord, that are men truly sanctified, yet are afraid of death, and the newes of death is terrible to them: and therefore surely this is a rare signe, euen in those that haue faith and loue to desire the appearance of Iesus Christ?

Answ. 1. I answer, it is true, there may be a backwardnesse even in the Saints, but you must know upon what ground it is. A spouse that is to marrie a husband, no question but shee would be glad to be

be handſome, and to be prepared for his comming, and though ſhee may deſire his companie exceedingly, yet becauſe things are not ſo readie as ſhe would have them, or for feare that he may finde that which may divert and turne away his eyes from delighting in her, perhaps ſhee deſires not his comming at that time. There is a certaine negligence and unpreparedneſſe in mens hearts, which breedes an unwillingneſſe in them ſometimes, and makes them afraid of ſeeing the Lord, and yet there may be a true and inward love after him.

2 Beſides, you know, there is fleſh as well as ſpirit, and the ſpirituall part deſires, as *Paul* did, to be at home, and to be with the Lord, and to enjoy his preſence, but that fleſh that is in us is alwayes backward to it. Therefore in *Revel.* 14. 13. *Bleſſed are thoſe that die in the Lord, ſo ſaith the Spirit,* but ſo ſaith not the fleſh; the voice of the fleſh is contrary to it, but it is the voice of the ſpirit and the regenerate part that is in us. So that this I may boldly ſay to you, that every man that hath this faith and love wrought in him by the Spirit of God, hee hath that in him which doth earneſtly deſire communion with Chriſt to live with him for ever, to be in his preſence continually, although there may be ſome reluctancie by reaſon of the fleſh that is there. Take a man that hath ſore eyes, you ynow, to the eye the light is exceeding pleaſant, but look how much ſoreneſſe and defect there is in the eye, ſo much the light is burdenſome to it; but ſo farre as the eye is right,

Revel. 14. 13.

Simile.

ſo farre as it is perfect, ſo farre is the light pleaſing and delightfull to it; ſo it is with the heart of the regenerate man, looke how much faith, looke how much ſpirit there is, ſo much deſire there is of the preſence of Chriſt, and it is moſt pleaſing and acceptable to him, as the light of the Sunne is to the eye; but looke how much ſoreneſſe, that is, looke how much fleſh there is in him, ſo much reluctancie, ſo much unwillingnes there is in him: and that hee muſt ſtrive againſt: But ſtill the rule holdeth good, that whereſoever the heart is right, there is alwayes an earneſt deſire and longing to be with Chriſt. And indeede this is only found in the Saints; for evil mē, if they knew what heaven were, they would never deſire it: for they deſire heaven in another notion, they would be well, they would be freed from miſery and diſcontent which they meete with in the world, they would have whatſoever the fleſh deſireth, and that is it they looke after; but to deſire heaven as it is, that is, to deſire an excellency in grace, to be alway praiſing God, to be continually in his preſence, to be freed from the practiſe of ſinne, this is a thing that if men aske their owne hearts, they doe not deſire in this manner; for they deſire it not here upon earth, when they are in the communion of Saints. When they are in places where there are holy ſpeeches, and holy exerciſes, it is burthenſome to them, they are out of their element, they are as men that are not upon their proper center; theſe men deſire to be in heaven, but they deſire another kinde of happi-

neſſe

neſſe than there is in heaven; the felicity there is preſented unto them under another *Idea*, they deſire no more than the fleſh deſires: but to deſire heaven indeed, as it is heaven, to deſire God there in his pureneſſe and holineſſe, to deſire it ſo as thereby to be ſequeſtred from all worldly, carnall and ſenſuall delights, this a carnall man deſires not. Therefore this is a diſtinguiſhing note and ſigne, that *he that loves the Lord will love his appearance.*

4 It delighteth to ſpeake of the party beloved.

Fourthly, you ſhall finde this to be the property of love, hee that loveth is very readie to ſpeake of the party loved; love is full of loquacitie, it is readie to fall into the praiſes of the party beloved, and to keepe no meaſure in it, to abound in it, that is the diſpoſition of every man that loveth. So is it in this love to the Lord Ieſus: You may ſee it in *David*, as he abounded in love to the Lord, ſo hee could never ſatiſfie himſelfe in praiſing the Lord: in *Pſal.* 105. which is repeated 2 *Chron.* 15. you ſhall finde that hee hath never done with it, but is alwayes ſinging praiſes to the Lord: *Sing praiſe to the Lord, and be alway talking of his wondrous workes.* And againe, *Remember his marvailous workes that hee hath done of olde, and all the wonders, &c.* As if he ſhould ſay, if you love the Lord, ſhew it in praiſing of him. Doe you profeſſe to love the Lord, and yet never delight to ſpeake of him? nor delight to heare others ſpeake of him? My Beloved, this backwardneſſe that is amongſt us to holie and gracious ſpeech, to ſpeeches that tend to the ſetting forth

Pſal. 105. 2 Chron. 15.

forth of the Lords praiſe, ſhewes that love to the Lord Ieſus is wanting among us.

You know, it is naturall for every man to abound in the ſpeeches of the things they love, of what nature ſoever they be. Mariners are delighted to talke of their voyages, and ſouldiers of their battells, and huntſmen of their games. If you delight in the Lord, certainly your tongues will be much in ſpeaking of him, you will be ready to doe it upon all occaſions. *Out of the abundance of the heart the mouth ſpeaketh:* and if love to the Lord doe abound in your hearts, this love will be expreſſed in your tongues, upon all occaſions: and therefore, at the leaſt, you may judge of the meaſure of your love by this. Hee that ſpeakes much of loving God, and yet hath his ſpeeches, empty, vaine, and unprofitable, ſurely we may gueſſe that he loves him not at all: and this is a marke that will not deceive us.

And now what will you ſay for your ſelves, that you ſpeake no more upon thoſe ſeverall occaſions that you meete withall in the world? is it becauſe you are aſhamed, becauſe you are baſhfull, and fearefull to expreſſe your ſelves, and to make an open profeſſion of that holineſſe that is in your hearts? Certainly it is a ſigne that you love not the Lord Ieſus: for hee that loveth, is never aſhamed; becauſe, whom a man loveth, he magnifieth, hee prizeth much, hee hath a high eſteeme of: and therefore that baſhfulneſſe and fearfulneſſe that you object, will not keepe you backe, if you did love the Lord in truth and ſincerity.

cerity. Or elſe, why is it that you ſpeake of him no more? is it becauſe you cannot ſpeake? is it becauſe your underſtandings are weake and dull? becauſe you are not able to doe it as well as others, and therefore you are loath to expreſſe your ſelves?

You know, when you love any, that love will teach you to ſpeake, it will quicken the dulleſt wit and invention; love ſharpeneth, and maketh the rudeſt tongue eloquent. It is the nature of love to ſet the heart on worke, and when the heart is ſet on worke, the *tongue will be as the pen of a ready writer.* You know how the Apoſtle ſetts it forth, *Our heart is enlarged to you:* love openeth the heart wide, and the heart openeth the tongue wide: therefore if you love the Lord much, you will bee much in ſpeaking of him. Conſider therefore what your ſpeeches are concerning God, whether you your ſelues are ready to ſpeak much, and to delight to heare others ſpeake alſo? whether you be glad of any occaſion, as thoſe that love are glad to heare thoſe that they love to be ſpoken of?

5. It will doe much and ſuffer much for the party beloved.

Fifthly, love will doe much and ſuffer much for the party loved: *Paul,* as he was abundant in love, ſo he was abundant in labour likewiſe; whoſoever aboundeth in love will abound in workes alſo. Therefore ſee what you doe for the Lord Ieſus, ſee what you ſuffer for his ſake. When Chriſt came to *Peter,* and asked him that queſtion, *Peter loveſt thou me?* hee puts him upon the tryall by this fruit of his love, *Feede my Lambes:*

As

As if he ſhould ſay, *Peter*, if thou wilt ſhew that thou loveſt me, expreſſe it in doing ſomething for my ſake, *Feede my Lambes*: herein thy love ſhall be diſcerned; doe not ſay thou loveſt mee, and yet art negligent in doing for mee, *Feede my Lambes*. We ſhall not need to preſſe this much in this Congregation, becauſe it belongs to the Miniſtery: Although you haue ſomewhat to doe in it for the Magiſtracie alſo, whereby they may expreſſe their love to the Lord Ieſus, to helpe the feeding of Chriſt Lambes.

It is true, wee are as the vines that bring forth the grapes, but you are as the elmes that holde up thoſe vines: the Magiſtrates feede the people as well as the Miniſters: therefore that phraſe is applied to *David*, hee was a Shepheard. Therefore in your ſeverall occaſions, when you meete with that which may tend to the feeding of the people of God, when you ſhall labour ſo farre as may lie within your compaſſe, that the Goſpell may have a free paſſage, that there may be more faithfull and laborious Miniſters ſet up in the ſeverall places of the kingdome, the more you doe this, the more you feede Chriſts lambes. And if you will ſhew that love you have to the Lord, ſhew it by feeding his people, that is, by doing that which lyes in your power tending to that end, by doing of it zealouſly, with all your might. And as that was the worke that Chriſt put *Peter* upon for the tryall of his love, ſo I may ſay to every one of you, If you will ſhew that you love the Lord Ieſus, doe the worke that belongs to your

your particular place; for every calling hath a particular worke in it: if you love the Lord, be diligent in that way, in that calling which Christ hath given you to doe him service in: and herein you shall shew your love, as it was Christs owne speech, *I have glorified thy Name*, that is, in that particular worke, in that charge which thou gavest me to performe: so you must shew your love to God in doing the actions of your particular callings diligently. You know, when that womans heart abounded in love to Christ, how it found out a way wherein it would shew it selfe presently in breaking the boxe of oyntment, &c.

As it is said of faith, *It is dead without workes*, so love is dead without workes, the Lord regards it not, it is a dead carkasse, without motion. Wee know it is the nature of love to be diligent: if you doe love Christ, it will make you diligent.

And as you will be ready to doe much, so you will be ready to suffer much also: these two I put together, because suffering is a kinde of doing, onely it is a doing of things, when there is difficultie and hardnesse. Now if you love the Lord Iesus, see what you will suffer for his sake; those that we love, wee are exceeding readie to suffer for. A husband that loves his spouse, is exceeding readie to suffer any thing to enjoy her love, he is willing to suffer any displeasure of parents, of friends, to suffer the losse of his estate, he cares not for discredit in the world, hee is ready to breake through thicke and thinne, and to doe any

any thing, so he may obtaine her love at the last: So if you love the Lord Iesus, you will suffer any thing for his sake. It was an excellent testimony of *Davids* love, in 2 *Sam.* 6.21. when *David* there dancing before the Arke was scoffed at by *Michal* his wife, see what an answere hee gives her, *It is*, saith he, *before the Lord*: as if hee should say, I am willing to beare this at thy hands, for *it is to the Lord who hath chosen me rather than thy father and all his house*: As if he should say, seeing it is the Lord, for whose sake I endure this rebuke at thy hands, I care not for it, I am willing to doe it, yea I will doe it more, and *be more vile in mine owne eyes*, and expose my selfe yet to more scorne and derision, since it is to the Lord who hath chosen mee rather than thy fathers house; so I say, when any thing comes to be suffered for any good action, for any good cause, (as indeede commonly such actions have sufferings joyned with them) if you love the Lord, you will be ready to goe through it, and that with cheerfulnesse, because it is to the Lord who hath chosen you, and passed by so many thousands. And therefore it was the commendation of those in *Heb.* 10. it was an argument of their sincerity, that they *suffered the spoyling of their goods with joy*. Whence came this, but from their love to the Lord? they were so farre from being backward to suffer, as that they were glad to have the opportunitie to suffer somewhat for his sake.

2 Sam. 6.21.

Heb. 10.

Object. But you will say, I am readie to doe much for the

the Lord, and I hope I am not backward to ſuffer for him.

Anſw. It is well if it be ſo, but let mee adde this to all that I have ſaid, In what manner doeſt thou doe that thou doeſt? You know the caution that the Apoſtle puts in, in 1 *Iohn* 5. 3. *Herein is love manifeſted, that we keepe his commandements, and his commandements are not grievous.* Indeed herein is the reality of love ſeene, that we keepe the commandements of God. It is true, a man may doe much for Chriſt, and yet not love him; an hypocrite may goe farre in performances, and yet though he doth much, hee may not love much: therefore you muſt examine your ſelves by that, in what manner you doe that which you doe. Therefore it is added, if wee *keepe his commandements, and they be not grievous*: as if he ſhould ſay, the manner of your doing is all in all, you muſt both doe much, and ſuffer much; but they muſt both be done willingly. You know, the wife and the ſervant, they both ſerve the husband, and doe much for him, both are alike diligent, yet notwithſtanding there is this difference, the wife doth it out of love, ſhee doth it in another manner, proceeding from another affection, aiming at another end than the ſervant doth. So two men may be diligent in keeping the ſame commandement of the Lord; the one doth it as one that loves the Lord earneſtly, being deſirous to pleaſe him, as one that delights in the Lord, nothing doth more content him, than when he is in an opportunity wherein he may expreſſe his love to

1 Iohn 5 3. opened.

to the Lord, all his commandements are not grievous to him, it is not reſpect to the reward, it is not an eye to the puniſhment that mooves him.

A man indeed may doe much for the Lord, when it is the reſpects that he hath to hell and to judgement, to heaven and the reward that moves him: Not but that theſe may be motives; but yet you muſt remember this, that if theſe be the principall, and if theſe onely moove you, you doe it not out of love, you take but an aime from your ſelves. When a man hath a buſineſſe of his owne to doe, you know how carefull he is in it, and with what diligence hee doth it, how often and how ſeriouſly he is deviſing with himſelfe to bring his matters to paſſe. Now if you love the Lord, the actions that you doe, you will not doe them as thoſe that are his ſlaves and ſervants, that doe things for other regards; And indeede ſuch is the love for the moſt part that is among us now adayes, there is much formality in our actions, wee *have a forme of godlineſſe without the power of it:* even as in our love towards men, there are many complements, and much profeſſion of love one to another, but wee finde that there is little true love: So wee may take up a complaint againſt men in their love to God, there is much formality, men are much in outward performances, which is well, I confeſſe, but alas, the power is wanting; it is all but complementing with God, as it were, when you come and do theſe duties of Gods worſhip, when you keepe

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the Sabbath, and preſent your ſelves at prayers and at Sermons, it is well you doe ſo; but yet when your hearts are going after your covetouſneſſe, and after your pleaſures, after this or that particular humour, the Lord lookes upon this as upon a formall performance: it is another kinde of doing that the Lord requires at your hands. It may be you doe duties in ſecret and private, and it is a good propertie that you doe ſo, but yet that is not enough; you may doe them as a taske, that you are glad when the buſineſſe is done, and it is well that it is over; but when you will doe things out of love, you muſt know that you muſt doe it in another manner, not in this formality. If you will ſerve the Lord out of love, it is not the praying to him morning and evening that will content you, but it is the working upon your hearts, it is the beating upon your affections till you have brought them to a good frame of grace, till you have wrought upon your ſelves a ſound and thorow renewing of your repentance, you will never give over till your hearts be quickened in prayer, till you have found that God hath anſwered you, till you have had experience of his mercy and loving kindneſſe towards you.

So when you come to heare, is this all, (thinke you) that God requires of you, to ſit here, and lend us your eares for a little time? No, my Beloved, unleſſe you doe it from love, unleſſe you be mooved to it from an in-

ward principle, from an entire and holy affection to God, it is nothing. You must labour to have the word wrought upon your hearts, you must observe how you practise, and how you bring forth into action that which you heare; for you doe not learne a thing here, when you come to heare the word, till you practise it, till your hearts bee transformed into it: Doe not thinke that you have done the worke, when you have sate here and heard us, when you have gone home and repeated the Sermon, and understand it: To heare as God would have you heare is another thing: it is like your lessons in musicke, you say you have never learned them, till you be able to practise them; so you never have learned the word of God aright, till you have an abilitie in you to practise it.

To shew you what love is, and what faith is, and what patience is, to make you understand and conceive of it, it is nothing; but to have faith, to have patience, to have love, to have your affections inflamed to the Lord, this is the right hearing. As it is in physicke, the understanding of the Physitians bill is nothing, it is the taking and applying of that which is there written that doth good to your bodies; so is it with the doctrine that wee preach, you may understand it, and apprehend it, and conceive of it aright; but except you bring it forth into your lives and actions, you learne it not. Therefore this slight and overly performance is not a true testimonie of your loue to the Lord Iesus.

Ieſus, but the doing of it to purpoſe, ſo that God who ſearcheth the heart may accept of it; the doing of it thorowly that your hearts may be wrought upon, this is a ſigne that your doing and ſuffering comes from *Love*.

FINIS.

THE FOVRTH SERMON.

GALLAT. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.

THE last thing that wee did was to shew you what were the properties of true love, that by them you might try your selves whether you love the Lord Iesus or no: we went through five in the morning, we now proceede.

6. Property of love, it is like fire in 4 things Cant 8. Mat: 24,5.

Another property of love is this, it is full of heate: therefore in *Cant.* 8. it is compared to *coales of juniper:* and that phrase is used in *Mat.* 24.5. *Iniquity shall abound, and the love of many shall waxe colde.* That antithesis shewes that love is a hot

hot thing, hot as fire. Therefore if you would know whether you love the Lord Ieſus or no, conſider what heat and what fire there is in you.

Now what are the properties of fire? wherein doth love and that agree?

Fire, you know, is the moſt active of all the elements; colde benummes a man, and is the greateſt enemie to action: if thou love the Lord Ieſus, thou ſhalt finde thy love will have that property of fire to ſet all on worke on thee; it will ſet thy tongue on fire, and thy hands on fire, and thy head and heart on fire, every thing that is within thee will be working, and doing ſome ſervice or other to the Lord. When a man wanteth love, hee is as a man benummed, as a man frozen in his dreggs, not apt to any thing: the more a thing is like to fire, the more aptneſſe, and the more activeneſſe; ſo the more love, the more aptneſſe and readineſſe to every good worke: where there is no love, there men are reprobate to every good worke. 1.

Beſides, love as it is very active, ſo it is very quicke, as fire is of a quicke nature. Therefore we ſay that love hates nothing ſo much as delayes, and it is in this like to fire, which is the quickeſt of all other elements. Conſider of this therefore; Art thou ſpeedy in thy executions? if thou love the Lord, thou wilt not deferre and put off from day to day any thing that is to bee done, thou wilt not ſay with thy ſelf, I wil change my courſe of life, but not yet: no, if thou love the Lord, thou wilt doe it preſently. 2.

3 Beſides love agrees with fire in this, that it is earneſt and vehement: and indeede I take it, that in that regard it is chiefly compared to fire. For fire, as it is of a quicke, ſo it is of a vehement nature, and ſo is love. Looke what a man loves, upon that he beſtowes the top of all his affections, and the maine ſtrength of his intentions run that way. Examine by this therefore whether thou love the Lord or no. If thou love the Lord Ieſus, thou wilt look upon other things, as things that thou regardeſt not much, thou wilt grieve for them as if thou grievedſt not, and rejoyce as if thou rejoycedſt not, thou wilt uſe the world as if thou uſedſt it not, thy heart will be taken up about Chriſt, and about the things that belong to the kingdome of God, thy intentions will be ſet upon the things that belong to the ſervice of God, and thy owne ſalvation. This is a thing by which you may plainly diſcerne the truth of your love: examine therefore what it is upon which you beſtow the maine and the top of your intentions. Indeed, my brethren, the greateſt things that the world hath are not worthy of the toppe and ſtrength of our affections; for they are but trifles. Therefore if you love the Lord Ieſus, if you prize him aright, and be rightly affected towards him, you will eſteeme nothing great, but the enjoying of his favour, and nothing of worſe conſequent than the loſſe of it, nothing will be of any great moment to you, but onely ſinne, and grace; ſinne that diſpleaſeth him, and grace that brings you into favour with him: as for other things,

things, you will looke upon them as trifles, you will not put the ſtrength of your mindes to any thing elſe; this is the nature of love, it is vehement toward the thing that it loveth.

Moreover, it hath alſo this property of fire, that it is ſtill aſpiring, it is ſtill enlarging it ſelfe, ſtill growing on, aſſimulating, and turning every thing into its owne nature, it is overcomming and is not ready to be overcome: Which propertie of fire is noted in that place I ſpake of in the morning, *Much water cannot quench it, it is as ſtrong as death:* Now death, you know, overcomes all; ſo will love, it will breake through all impediments. Conſider whether you finde this diſpoſition in your ſelves, that your hearts are ſtill drawing nearer and nearer the Lord, that they are ſtill aſpiring up towards heaven, that you are ſtill going onward and thriving in the worke of grace. 4

But that which of all other things will manifeſt moſt to us this affection of love, it is thoſe affections which depend on it; you ſhall know it, *I* ſay, by the affections that hang upon it. *It* is true that all the affections depend upon love, but, for this time, *I* will inſtance but in two, namely, 7 Property of love, it commandeth the affections, eſpecially anger and feare.

Anger, and
Feare.

Looke whatſoever it is that a man loveth, where he findes any impediment in the proſecution of it, hee is angry, hee deſires with as much earneſtneſſe to remoove that impediment, as hee loves the thing.

Take any man even of the mildeſt diſpoſition, if in any thing that hee loveth much, and intendeth much, there be an intercurrent impediment that ſhall interrupt him, he is angry, though otherwiſe he be of a moſt meeke diſpoſition. For anger is but earneſtneſſe to remove the thing out of the way that hinders us: whatſoever a man loveth, hee is angry with the impediments that hinder him in it. Come now and examine your love to the Lord by your anger: that anger that proceedes from love to the Lord, we call zeale: will you profeſſe that you love the Lord, and yet your hearts are not moved when he is diſhonoured? Thinke with thy ſelfe when thou art wronged in thy name, or ſome body miſcalleth thee, miſreports of thee, and proſecutes thee with evill ſpeeches and revilings, is not thy wrath kindled in thee againſt ſuch a one? Well, if thou love the Lord Ieſus as thy ſelfe, as thou oughteſt to love him above thy ſelfe, why are not thy affections ſtirred in thee, when thou heareſt him diſhonoured, when thou knoweſt that his Name is ill ſpoken of? If a man ſhould take from thee thy wealth, or any thing that is deare to thee; if a man ſhould come and violate thee with ill tearmes, thou wouldeſt be angry with him, and be ready to flie in the face of ſuch an one. If you be thus affected to the Lord, and to his glory, why doe you not doe the like for him? You know, *David* did the ſame: *Mine eyes guſh out* (ſaith he) *with rivers of water becauſe men keepe not thy Law.* Therefore know that, if you finde not

not your hearts affected with the things that belong to God, that there is no anger ſtirred up, it is a ſure argument that you love him not. It is obſervable that is ſaid of olde *Ely*, 1 *Sam.* 4. 3. when newes was brought him that the Iſraelites were fled, that moved him not ſo much when it was tolde him; morever that there was a great ſlaughter among the people, that ſtirred him not neither; when it was tolde him yet that his two ſonnes *Hophni* and *Phineas* were ſlaine, yet this did not ſo much affect him; but when it was tolde him that the Arke of the Lord was taken, the text noteth ſomething more than ordinary, that hee was ſo ſtirred with it, that he fell from his ſeate, & it coſt him his life. Can you find this affection in your ſelves, that you are not moved with the death of childrē ſo much, or for the loſſe of your goods, or for your owne particular diſcontents, as when you ſhall heare that the glory is departed from *Iſrael*, that religion ſuffers any eclipſe in any place, that the Goſpell of Ieſus Chriſt is hindred? This is a thing that will try your love to the Lord. If you finde that you can heare of the deſolation of the Churches, and of the increaſe and growing of Poperie, and yet you doe not take it to heart to be affected with it, you doe not grieve for it, it is a ſigne that you want love to the Lord. You know what is noted of them in *Ierem.* 36. 24. when the King had done an abominable action, that hee had cut the roll inſunder that *Ieremiah* gave him, and caſt it into the fire that was upon the hearth before him, it is ſaid

1 Sam. 4. 3.

Ier. 36. 24.

ſayd that thoſe that were about him, *did not rent their clothes*, nor petition to him &c. As if hee ſhould ſay; in this they diſcovered a wonderfull want of love to the Lord, and to his cauſe, that they were not moved with this diſhonour, that was offered to God, and to his ſervant, and to the cauſe of Religion at that time. You know what diſpoſition *Paul* had in this caſe *Act.* 17. He obſerved that the place, where he was, was given to *Idolatry*, the text ſaith, *His ſpirit was ſtirred in him*, his zeale and his anger was kindled in his breaſt. Therefore conſider what your affections to the Lord are by this holy anger that is in you. *Moſes* you know, was the meekeſt man vpon the earth, and yet you know how he was mooved, how his zeale was kindled in his breaſt, when he ſaw the idolatry of the people.

Act. 17.

In the next place conſider your feare: For if you love the Lord, it will cauſe you to feare and tremble at his word, and at his judgements, for whom a man loves much, he regards much, and when a man regards another much, he is much affected with what he doth; Now when the Lord ſhall ſhew ſome tokens of his wrath, thoſe that love him, and eſteeme of him, thoſe that prize him, cannot but be affected. *Shall the Lyon roare, and ſhall not the beaſts of the field tremble?* Conſider, how you are affected therefore, when the Lord ſhall diſcover any expreſſion of his wrath, and what doth hee elſe in this ſtroake, which is now vpon this place; is there not wrath gone out from the Lord? You know the plague is more

These ſermons were preached in the time of the great peſtilence. 1625.

more particularly Gods hand, then any other affliction: Therefore *David* saith when he chose the plague, that he would choose to fall into the hands of God, intimating that, in that buy sinesse, God was in a more peculiar manner the doer of it. As the thunder is sayd to be the voyce of the Lord, so the plague may properly be sayd to be the stroake of the Lord, more peculiarly than any other affliction. Consider therfore what your affections are in this case: for my beloved, let it not be in vayne to you, that the Lord stretcheth forth his hand as hee doth now at this time among vs. It is but yet in the beginning, and what is the Lords meaning in it? Is it not as a messenger sent vpon an errand? If it had its answer, if that were done, for which the Lord had sent it, would he not remoue it againe? Would he not bid the destroying Angell to put up his sword into his sheath? Doubtlesse he would, if you would doe that at the beginning of this sicknesse that must be done before the Lord will remoove it from you.

Quest. You will say, what shall we doe then? I beseech you consider what commonly is the cause of a plague among vs. Consider what hath ben the cause of the plague in former times. You shal finde in *Numb*: 25. two causes of the plague. One was the superstition and Idolatrie of the people, they begann to be yokt with Idolatrie, *They joyned themselues to Baal Peor*. I confesse that sinne was not yet growne to any great height, it was but yet in the beginning, in the seedes, and yet

Answ. Causes of the plague. Numb. 25.

yet you know how the Lord was offended with them.

And the ſecond was fornication, the ſinne of
2 vncleanes that was cõmitted. It is not likely that all the people fell into that ſinne of *Idolatry*, or into the ſinne of *Fornication*, but yet the Lord was offended with the whole Congregation for thoſe that did it, as the manner is to be. So here you ſee two cauſes of a plague, *Idolatry* which was but beginning, and the very admitting it into the Campe; and the *Fornication* of the people.

3 Another cauſe of the plague you ſhall find in *Davids* numbring the people, it was their ſecuritie and pride, and truſting to themſelves, and the creatures: for ſurely it was not *Davids ſinne only* (who had ſomewhat forgotten God, and truſted to his mountaine, & thought that that was ſtrong enough) but it was the ſinne of the people.

It is good (my beloved) to be ſecure out of confidence vpon God, and therein, the more ſecuritie the better; but to be ſecure for any outward help, either in the number of men or ſhips, or ſtrength or policie, or becauſe we are compaſſed about with the walls of the Sea, or whatſoeever it is wherein wee thinke our ſafetie conſiſteth, the more confidence in this the worſe. The Lord ſmott the people for this ſecurity in *Dauids* time.

4. Another cauſe is, the unworthy receiving of the Sacrament. *Many are ſicke among you* (ſaith the Apoſtle) *and many are dead*, becauſe you receive the Sacrament unworthily. The Lord is pleaſed

pleaſed to puniſh that particular ſinne of receiving the Sacrament unworthily, with ſome ſickneſſe or other, whether the plague or no, we cannot ſay, but this we may be ſure of, that this was the cauſe why ſo many were ſicke and dead. You know that paſſage in the booke of Chronicles concerning *Ezekias*, when the people had not prepared themſelves aright as they ought, hee prayed to the Lord, and it is ſaid, *The Lord healed the people*: we cannot ſay what the Lord healed them of, but yet it makes it evident that the Lord had ſome way ſmitten thē. *Moſes* for the omiſſion of the Sacrament the Lord would have ſlaine him, that is, he would have ſent ſomething upon him, whether ſome diſeaſe, as is moſt probable, or ſome other thing which ſhould have taken away his life in the end. The omiſſion and negligent receiving of the Sacrament I put together, which mooveth God to anger, and to inflict plagues upon a people.

I will name yet one more beſides theſe, and that is the coldneſſe and deadneſſe of their hearts who belong to the Lord, from whom he expects better things, and more zeale, which I gather hence: What was the reaſon that the zeale of *Phineas* ſtayed the plague? *Numb.* 25. Becauſe his love was hot, and his anger was kindled in a holy manner againſt that *Iſraelitiſh man*, and the *Midianitiſh woman*, that had committed fornication among the people. If the zeale of *Phineas* was the cauſe of ſtaying that plague, and of withholding the Lords hands, then ſurely the coldnes of

5

Numb. 25.

of those from whom the Lord lookes for much heate, for much fervency of spirit, whom God expects should stand in the gappe, I say, that is the cause that the Lord goes on in punishing.

Quest. But what should we doe now to remove it?

Answ. Amend the things that are amisse, repent and amend, and he will turne from his fierce wrath, which he not onely intendeth against us, but is also already upon us; Labour to cleanse your hands from idolatry and superstition, and cleanse the land from the crying sinne of uncleanesse and fornication, and every man labour to cleanse his owne heart.

And againe, to turne to the Lord, to take heede of security, which is a forerunner of a ruine, as a great calme is a forerunner of an earthquake.

Againe, take heed of receiving the Sacrament unworthily, many of you this day have received; therefore I should speake something particularly to them, but in truth this concernes all among us; but chiefly let me speake to those a little that are able to pray, that have some fire in them, that have had the worke of grace in their hearts wrought by the Spirit of God, that have some sparkes if they were blowne up, that are men fit to stand in the gap; It belongs to you, my brethren to doe something that the Lord may stay his hand: and remember that when the Lord begins to send forth tokens of his wrath and displeasure against a Nation, it is a time wherein he expects and lookes for humiliation and repentance:

tance: Therefore take heede of neglecting that in *Isay* 22. *In that day* (saith the Lord) *when I called for humiliation, beholde killing of fatlings and oxen, &c.* Therefore know what your dutie is, and learne now to see what belongs to you to doe, shew your love to the Lord in trembling at his judgements, in being zealous for his Names sake: as indeed where there is abundance of love there is alwayes exceeding much zeale: So it was with *Paul*, so it was with *Elias*, so it was with *Moses*, so it hath beene with all the Saints. And so much for this. Isay 22.

Another property of love is this, that it doth not play the huckster with the Lord (as wee say) it doth not bring things to an exact account, but when a man loveth, hee is willling to doe what offices of love and friendship he can, and he doth not stand to looke for an exact recompence; (for that is to play the huckster, to make a bargaine with God) but the nature of love and true friendship, wheresoever it is found, is this, to be free in doing that it doth, and not to stand to examine how much they shall doe, and how much they shall receive for doing of it; but to doe it with liberty and with freedome. And so it will be if your love be right to the Lord, you will not stand halfepeny-worthing, you will not stand considering what you are bound to doe of necessitie, whether you are bound to pray in your families or no, whether you are bound to keepe the Sabboth so exactly and precisely as is commanded; whether you are bound from giving so. 8 Property of love, it doth things freely.

ſo much liberty to your ſelves in vaine ſpeeches, &c. but love will rather ſay, what ſhall I doe to recompence the Lord? It will be deviſing what to doe, it will be glad of any occaſion of doing any thing that may be acceptable to God. When you ſet limits to your ſelves, and are afraid of going too farre, and doing too much, it is a ſigne that what you doe commeth not from love to the Lord, but from ſome naturall principle, it comes from your ſelves, and not from the ſpirit. For if you love the Lord Ieſus aright, why doe you not labour to exceed in the duties of obedience? why doe you blame thoſe that goe further than your ſelves are willing to doe? why doe you quarrell with that exactneſſe and preciſeneſſe, and ſtrictneſſe which is required in walking in the wayes of God? Love is abundant in the worke it doth, and if you love the Lord, you will not ſet limits to your ſelves, you will not have ſuch thoughts as theſe, I will doe as much as may bring mee to heaven, and no more, I will take ſo much paines as that I may not be damned, but to exceede, and doe more than needes, this I hope may be ſpared, and I may goe to heaven notwithſtanding well enough, though I goe not ſo faſt as other men. No, Beloved, if there be love in you, you will ſtrive to doe the utmoſt of your power, it is the nature of love ſo to doe.

Againe, you will not be ſo exact, nor indent with the Lord what hee will doe to you; but though the Lord be ſlow and ſlacke in rewarding you,

you, though he ſtay long, and ſuffer you to goe on without taking any notice of you, as it were, nay perhaps hee gives you many afflictions and perſecutions, poverty, trouble, ſickneſſe, &c. though the Lord doth not doe what you expect, yet your love will be free, it will goe on, you will be ready to ſay as *Paul* did, *I know whom I have truſted:* that is, he was reſolved to ſerve the Lord, to doe his utmoſt, though the Lord did reſerve himſelfe and the recompence of reward to a further time, yet he was content. Such a diſpoſition will be found in thoſe that love the Lord Ieſus.

9. Property of love, hatred of ſinne.

Again you may judge of your love to the Lord Ieſus by another property of love, which is a hatred of ſinne, by your hatred of that which is contrary to him; for love is not better knowne by any thing than by hatred; for all hatred is properly rooted in love: for you hate nothing but becauſe you love the contrary; therefore if you love the Lord Ieſus, you will hate ſinne. Examine your ſelves by this, for it is a ſure rule, if you love the Lord, you will hate that which is evill.

Object. You will ſay, I hope I doe that.

Anſw. It is well if you doe, but let us conſider that: it may be you may be angry with ſinne, but doe you hate ſinne? That was the commendations that the Lord gives the Church, in *Rev.2. Thou hateſt the works of the Nicholaitans which I alſo hate.* Therefore, if you would know whether you love the Lord Ieſus, try it by this, doe you hate ſin?

Rev.2.

You will say, How shall wee know whether we hate it or no?

Answ. Three differences betweene hatred and anger.

In these three things you shall finde wherein hatred differs from anger, and thereby you may examine your selves.

1. First, hatred is more of generalls; a man hates all drunkards, if he hate drunkennesse: hee hates all toads and all serpents, if hee hate poyson. A man is angry with this or that particular, but hatred is of all. I would aske thee, doest thou hate all sinne, every thing that is called sinne, all that belongs to sinne? If it be this or that sinne that you make against, you are but angry with sinne, you doe not hate sin: for hatred fals alwaies upon the generall. Examine therefore if you finde this disposition in your hearts, that you hate every sinne, that your hearts rise against every thing that is sinfull, whatsoever is contrary to the Lord, whatsoever you apprehend under the notion of sin, that you hate, and resist, and strive against; this is a signe that you love the Lord.

2. Secondly, hatred desires the utter destruction of the thing it hates, anger doth not so, anger desires but a revenge proportionable to the injurie: therefore we say there is a kinde of justice in anger, it would not have the party that it is angry with to be destroyed, but it would have him sensible of its displeasure, it would have something done that might answer the injurie that is offered; but hatred desires the destruction of a thing utterly. Now doe you doe so with your sinnes? doe you desire to have them wholly extirpate and

and rooted out of you? to have your lusts thorowly and perfectly mortified? are you willing to have sinne so cleane taken away, that you may have any no libertie to have dalliance with it in any kind? do you hate it so as that you cannot endure to come neere it, nor to have it within your sight? It is a signe you hate it indeed.

Lastly, hatred differeth from anger in this, 3
that it is implacable: hatred comes from judgement, and it continues, and therefore hatred is not a passion, but we call it an affection; it is a beautie, and disposition, and frame of the will; anger is a passion that dies, and flittes away after a time; but hatred continues. Is your disposition such to your sinnes? examine your selves; nothing is more frequent, my brethren, than to be humbled for some sinne, which amazeth you for the present, but doth your hatred continue? If not, you doe but fall out with your sinnes onely, and grow friends with them againe. If you did hate them, as you should, you would never returne to amity with them more.

Many a man takes resolutions to himselfe, I will be drunke no more, I will be a gamester no more, I will not commit such, and such grosse sinnes, as I have done any more; perhaps some shame, or some feare hath followed him, some deepe apprehension of wrath and judgement, which set him vpon this resolution for the present; but if the heart be right that thou hatest sin as thou shouldest, thou wilt continue hating of it. Therefore consider, whether you love the Lord

Ieſus by this triall, whether your hearts hate ſin, in your conſtant reſolution or no. This was the diſpoſition that was in *Lot*, *His righteous ſoule was vexed with the unclean converſation of the Sodomits*, that is, he did not onely abſtaine from the actes that they did, but his ſoule wrought againſt them, he was vexed with them, as a man is vexed with a thing that is contrary to his diſpoſition.

So it is ſayd of *Moſes*, *he ſtood in the doore of the Tabernacle*, and he wept as he ſtood, his heart was mooved in him. It is not enough to abſtaine from ſinne, but to hate ſinne, and that is an argument of our love to the Lord Ieſus: take this therefore for an other triall of your love.

10. Property, it loveth the Saints.

Againe, there is one more which wee cannot leave out, though it be a thing knowne unto you, yet becauſe the Scripture gives it as a peculiar ſigne by which we may judge of our love to the Lord, it muſt not be paſſed by, and that is our love to the Saints; and there is good reaſon given of it, if we conſider it well, 1 *Ioh.* 4. 20. Wilt thou ſay thou *loveſt God whom thou haſt not ſeene, and yet loveſt not thy brother whom thou haſt ſeene?* The meaning is this, for a man to love the Lord who is immortall, inviſible, who dwelleth in light inacceſſible, is a more difficult thing than to love thy brother whom thou ſeeſt. For why doe wee love the Lord, but becauſe we conceive him under ſuch a notion? we thinke of him as ſuch a God having ſuch and ſuch attributes: Now, ſaith the Apoſtle, whatſoever thou conceiveſt of God, that very image and diſpoſition is ſtamped on

1 Iohn 4. 20, opened.

on man like thy ſelfe, thou ſhalt ſee the very ſame diſpoſition in a holy man that is in the Lord himſelfe. Indeed it differeth in the degree exceedingly, there is but a glimpſe of it, yet why is it ſaid that the Image of God is renewed, but that there is in holy men a diſpoſition like the nature of God? Now this is in a more remiſſe degree in man, and therefore more ſutable to our weakneſſe; as you know, difficulty comes from diſproportion, it is a harder thing to love the Lord than a man like our ſelves. If therefore wee doe not love men like our ſelves, in whom is ſtamped a diſpoſition like the nature of God, and his Image, in ſome degree, ſurely we cannot love the Lord who is ſo farre above us.

Againe, a man like our ſelves is viſible, we ſee his actions, we heare him ſpeake, we know more plainly the frame of his diſpoſition; and therefore it is more eaſie to love a holy man than to love the Lord: For ſo is the Apoſtles argument. Doe not thinke that thou loveſt the Lord whom thou never ſaweſt, when thou doeſt not love thy brother whom thou ſeeſt daily. Therefore wee may conclude thus much, if we love not the Saints and holy men, it is certaine we love not the Lord.

I confeſſe every man is ready to ſay (in this caſe) he loves holy men.

4 Tryalls of our love to holy men.

1.

I would put you to this tryall, and aske you but this queſtion; you ſhall know it by this: Doe you love all the Saints? You ſhall finde that the Apoſtle *Paul* ſtill in his Epiſtles puts in that caution, *Love to all the Saints*. If thou love grace and

holineſſe, thou wilt love it whereſoever it is. Many men will love ſome particular grace, eſpecially when it ſuteth with their diſpoſition, and is agreeable to them, and to their conſtitution; but to love all grace, to love all holineſſe in all the Saints whereſoever it is found, it is an infallible ſigne that thou loveſt the Lord Ieſus.

2 Againe, doeſt thou love none but them; that, where grace is, thou loveſt, and where it is not, thou withdraweſt thy love?

But, you will ſay, would you have us to love none but the Saints? I anſwer, it is true, wee ought to love all others with a love of pitty, wee ſhould ſhew abundance of this love to all mankinde; but then there is a love of complacencie and delight, and with this love we ought to love none but the Saints.

3 Againe, thirdly, doe you love them as they excell in holineſſe? many men can love one that hath but ſome degree of grace; but if it be one that hath more exactnes than ordinarie, that hath proceeded higher in holineſſe than he thinkes requiſite, here his heart is readie to quarrell, and to riſe againſt him.

4. Laſtly, doe you manifeſt your loue by delighting in their companie, and by the fruites of love towards them? You may profeſſe much, and ſay much, but of all other things companie is the worſt diſſembled. Will you profeſſe that you loue the Saints, and that you delight in them, and yet deſire to be in any company rather than in theirs? that when you are among them, you are

as

as if you were out of your element, you move as if you were out of your owne center? It is impoſſible but that thoſe that are moved by the ſame ſpirit ſhould be beſt pleaſed when they are in one and the ſame ſociety. Put all theſe things together, and by theſe you may judge whether you love the Saints or no.

You will object, I doe love the Saints, but who are they? I love not hypocrites, and ſo it is made a notable excuſe. *Object.*

I will not wiſh thee to love hypocrites, onely take heede thou ſuffer not the impes and inſtruments of the Divell to paint out the true Saints unto thee in the colours of hypocrites: thou muſt conſider that it hath beene the uſuall manner to caſt that aſperſion upon all the Saints, upon all holy men in all ages, as the Apoſtle ſaith in 2 *Cor.* *We are as deceivers though true:* that is the common eſteeme that the world hath of the Saints, they judge them to be deceivers, and to be men that profeſſe themſelves to be otherwiſe than they are. You know what was ſaid of Ieſus Chriſt, ſome ſaid of him he was a good man, others ſaid nay, he was a deceiver of the people. You know what was ſaid of *David*, that he was a ſubtle man, one that went about to deceive others. *Paul*, you know, was reckoned the great impoſtor of the world; this was alwayes laid upon the Saints: therefore let not the Divells inſtruments deceive thee in that. *Anſw.* 2 Cor 6.

Beſides, why are they hypocrites? Is it becauſe there are ſome ſhewes of holineſſe in them?

Surely that is not argument enough.

Thou wilt say, because they doe not answer that which in their profession they make shew to be?

If that be the reason, why doest thou not pitch thy hatred upon those that are found to be so? And to conclude this, you must know, that no man speakes against religion or hates religion, under its owne notions, under its owne name, but something else must be put upon it, the name of hypocrisie, or the like.

And it is the common condition of men whose hearts are not upright, that they are not able to judge aright of the wayes of God; a man that hath not grace himselfe cannot possibly judge aright of grace in others: but I hasten. I must now proceede in the point I formerly began to insist on, namely, in shewing you the meanes of getting this love, and of increasing it.

I shewed formerly somes meanes to get this love and to increase it.

As first prayer, for it is the gift of the Spirit.

Secondly, to beseech the Lord to shew himselfe to you.

We will add but one now at this time, to shew you the way more fully to obtaine this love.

Two impediments of the love of Christ.

If you would love the Lord, remove the impediments.

What are those?

They are two.

Strangenes, and uncircumcision of heart, or worldly mindednesse.

First,

1 Strangenes.

First, ſtrangeneſſe is a great impediment to love. It is an obſervation that the Philoſophers hath, that ſtrangenes when we doe not ſalute, and converſe one with another, is a meanes of diſſolving friendſhip; ſo in this caſe, when there growes a ſtrangeneſſe betweene God and vs, it unties and looſens that love and communion that ſhould be betweene us. Therefore, if you would preſerve your love to the Lord, ſuffer not your hearts to ſit looſe from him, ſuffer not a ſtrangenes to grow betweene God and you. For ſtrangeneſſe breeds fearfulneſſe, and fearefulneſſe looſeneth love, as boldneſſe is the parent and nurſe of love, and that which increaſeth it.

Beſides, when there growes a ſtrangeneſſe betweene God and us, wee begin not to know the Lord, there growes an ignorance, and ſo there is an intermiſſion of thoſe reciprocall offices of love betweene us; that even as it is among the Saints, the forſaking of their fellowſhip looſeneth their love, and ſo ſtoppeth the intercourſe of good duties that ſhould be among them: ſo it is with the Lord. And therefore if you would maintaine love with the Lord, draw neare to him, and he will draw neare to you.

Queſt. How ſhall we doe that?

Anſw. By ſpeaking much to him, by hearing him ſpeake to us, by retiring to him upon all occaſions for conſolation and comfort.

If thou receive any injurie from men, wrangle not with them, but doe as *David* did, betake thy ſelfe to prayer, take heede of ſinne, for that of

of all other things will breede a ſtrangeneſſe betweene God and thee; and if you doe fall out, ſeeke to be reconciled againe as ſoone as may be, labour to entertaine a continuall commerce betweene God and thy ſelfe, obſerve conſtantly his dealing with thee, and obſerve againe thy carriage towards him, this will breede a familiarity betweene God and thee.

And above all, be much in prayer; for that in a ſpeciall manner maintaines and increaſeth this communion and familiaritie betweene the Lord and thee.

2. Vncircumciſion of heart.

Againe, the other thing that hinders is uncircumciſion of heart, or worldly-mindedneſſe: in

Deut. 30. 6.

Deut. 30. 6. *I will circumciſe your hearts, and you ſhall love me with all your ſoules, and with all your hearts.* As if he ſhould ſay, that which keepes you from loving me, from delighting in mee, is the uncircumciſion of your hearts, that is, your worldly luſts, and worldly cares, and worldly deſires, when theſe abound in our hearts, they keepe us from loving the Lord: Therefore in

1 Iohn 2.

1 *Iohn* 2. *If you love the world, the love of the Father is not in you.* Come to any particular, and you ſhall finde it ſo; if you love wealth, you cannot love the Lord, if you love pleaſures, if you love praiſe with men, if you love honours, &c. you cannot love the Lord; the love of God, and vaine glorie, the love of God and covetouſneſſe will not ſtand together. Therefore if you will love the Lord, you muſt have your hearts circumciſed, that is, you muſt have theſe ſinfull luſts

luſts cut off; for nothing quencheth love ſo much as theſe. You know, the love of an adulterer quencheth the conjugall love of the wife to the husband: your love of the world is adulterie, the Scripture calls it ſo; therefore if you love that, it will quench your love to the Lord.

Queſt. You will ſay, May we not love the things of the world?

Anſw. Yes, my brethren, onely take heede that it be not an adulterous love.

Queſt. How ſhall we know that?

Anſw. When love to the creature is adulterous. You ſhall know it by this, if it doe leſſen your love to God: You may know whether your love to any creature, to any ſport or recreation be adulterous or no. A chaſt wife may love many men beſides her husband; but if it once begin to leſſen her love to her husband, that is an adulterous love: Therefore if you would love the Lord aright, be ſure to cut off this, for it breedes a diſtance betweene God and you. As it is ſaid of *Abſolom*, when the hearts of the people went with *Abſolom*, they fell from *David* the King; ſo when our hearts are ſtollen away with the love of earthlie things, our love to the Lord is leſſened with it. Therefore I ſay, if you will love the Lord aright, you muſt be carefull to remove this: for the cares of the world, the luſts and diverſe pleaſures, theſe choake the love of the Lord, they are the greateſt quench-coales of any other.

Note. Loue, you know, is of an uniting qualitie, when any thing lieth betweene God and us, that, you

you may be ſure, will hinder our love. Now there are many things that lye betweene God and us.

Some things lie in our underſtandings, temptations to atheiſme, temptations to thinke that the Scriptures are not true, temptations to judge amiſſe of God in any thing, temptations to doubt of the favour of God; Theſe lie in the underſtanding betweene God and us, and are contrary to love: for love uniteth.

But in the will there lyeth much more, ſometimes vaine hopes, ſometimes vaine feares, ſometimes one thing, ſometimes another. If there be any inordinate luſt after any creature, after any thing in the world, it lieth betweene God and us, and makes a ſeparation betweene us; and till that be removed, God and we cannot come together, till there be an union wee cannot fully love. Therefore if you would love the Lord, have your hearts circumciſed, that is, have thoſe things removed out of your underſtanding, and out of your will. Take away thoſe obſtacles that lie betweene God and you: And if you cannot doe it your ſelves, goe to Chriſt, it is he that circumciſeth us with the circumciſion made without hands.

Knowledge of God eſpecial helpe to make us love him.

Againe, when you have done this, that you may grow in love to the Lord, learne to know the Lord; for the more you know him, the more you will love him. What is the reaſon that the Angels in heaven ſo love him? Becauſe they know him. What is the reaſon that we ſhall love him

him more in heaven than wee doe now, but becauſe we ſhall know him more? Therefore when you reade the Scriptures, and obſerve the works of Gods providence in every particular, learne by this to know God: as you know a man by his actions and carriage, learne to have ſuch an *Idea* of God, as he hath deſcribed himſelfe in his word, that hee is true of his word, that hee is full of goodneſſe, that he is abundant in long-ſuffering and patience, that hee is exceeding mercifull beyond meaſure, &c. labour to ſee his wiſdome, his goodneſſe, and his mercie, labour to know God: for when you come to know him aright, by that we come to love him. Why doe wee love one man more than another, but becauſe wee conceive him under ſuch a notion, wee conceive his heart to be of ſuch and ſuch a frame, wee thinke him to be a man of ſuch and ſuch a condition? when we thus conceive the Lord, it will teach us to love him more. Therefore this you muſt know, that for you onely to looke upon things that are beneficiall to you, as forgiveneſſe of ſins, and adoption, and an inheritance in heaven, that is not love to the Lord. It is true, you ſhould doe all this, but that which you are principally to doe, is to looke to the eſſence of God, to ſee ſuch excellencies in him, that thereby you may be led home to him: and therefore that you may know him the better, you muſt be taught of him. Againe, you muſt not onely know him, but you muſt likewiſe have aſſurance of his love to you: for when you know the excellencies of the Lord, unleſſe

unleſſe you have aſſurance of his love to you, it is not ſufficient. Take a man of the higheſt place, and of the moſt excellent quality; if thou conceive that he hath a hollow heart towards thee, thou canſt not poſſibly love him: thou muſt be perſwaded of the love of the Lord to thee. Therefore in the Text it is ſaid to be faith which worketh by love. The increaſe of the aſſurance of Gods love therefore is the meanes to increaſe thy love to him.

So much for this time.

FINIS.

THE

THE FIFTH SERMON.

GALAT. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.

THE last thing wee did was to give you the properties of love to the Lord Iesus.

Now that which remaines to doe at this time, is to apply that which hath beene said, that is, to bring your hearts and the rule together, and to exhort you, that what you have heard in this, it may not passe like airy notions, and never be brought home to your particular practise. For, my beloved, the word that we deliuer to you, should be like *nailes*, driven home

home to the head, *faſtened by the maſters of the aſſemblie*, as the Wiſeman ſpeakes, that they may ſticke and abide in the ſoule, as forked arrowes doe in the bodie, that they may not eaſily fall out againe. Therefore the maine buſineſſe that wee have to doe in preaching the word, is to faſten theſe words thus upon your hearts. That which we will doe therefore at this time ſhall be to exhort you to queſtion your owne hearts, and to examine them upon your beds, whether theſe characters and properties of love which have beene delivered doe agree to you or no. For, as the Apoſtle ſaith, Vnleſſe you be in Chriſt, that is, unleſſe you be knit to Chriſt in love, you are reprobates: it concernes every man therefore that heares me at this time, to examine this ſtrictly with himſelfe.

We will expoſtulate the matter a while with you at this time, and you muſt expoſtulate the matter betweene God and your owne conſciences, whether this love be in you or no. And although indeede this needeth not any diſtinct dividing into branches, yet that wee may helpe your memories wee will put it into a number.

Vſe, Examination. And firſt we will make this expoſtulation, you that profeſſe you love the Lord, (as who will not be ready to doe that, to ſay he loveth Chriſt; but yet as the Apoſtle *Iohn* ſpeaketh of love to the brethren, that men love them in ſhew, and not in truth; ſo it is with moſt men, they love the Lord in word, and in profeſſion, but they love him

him not in deed, and in truth) therefore first let me aske you this.

1. *Tryall.* You that professe you love the Lord, doe you not grieve him, and vexe him from day to day, and provoke him by your words, and by your workes? If this be your case, it is certaine you love him not indeede. Some there are that professe much love to the Lord Iesus, but yet spend their time idly, are diligent in no calling, but waste their precious opportunities in sports, in idle visitations, in gaming, in doing nothing that is profitable either to themselves or others, but eate and drinke, and rise up to play: It is the case of many of our young Gentlemen; a shamefull thing before men, and abominable in the sight of God, that men should live like beasts, & make their soules like the soules of swine, serving for nothing but to keepe their bodies from putrifaction, doing so much the lesse worke, because they have the more wages; burying so many precious talents, whereof their time is the chiefe, because it helpeth to improove all the rest; of which they shall give an exact account at that day, *When God shall judge the secrets of mens hearts according to our Gospell.* Doe you professe that you love the Lord Iesus, and doe you neglect him thus?

Besides this mocking of the Lord, and dissembling with him, you deale most foolishly with your selves: for all the comfort that you shall ever finde in this life, it will be from working, from being serviceable to God, and profitable to

men; empty lives cauſe but empty joy. Therefore if any man ſhall finde this to be his caſe, examine it, it is but a falſe profeſſion of love. And as I ſpeake to thoſe that are young, that ſpend their time, *Nihil agendo*: ſo I may ſay the ſame to thoſe that are of more yeares, that waſte their lives in doing ſomething indeede, but it is not that which they ſhould doe, or in doing it in another manner than they ought; thoſe that are ſo drowned in buſineſſe, ſo overwhelmed with imployment, ſo occupied with outward things abroad, that they have no vacancie to feede their ſoules within, to cloathe them with graces. For you muſt know, my brethren, that your ſoules have neede to be trimmed every morning, as well as the body, they have neede of breakfaſt, and dinner, and exerciſe, as well as the body; and as you faile in giving this due reſpect to the ſoule daily, ſo you ſhall finde that proportionably in that degree the inward man will languiſh, and grow faint. But to ſpeake a word unto you likewiſe: Doe you thinke that you love the Lord Ieſus in good earneſt, and yet have ſcarſe leiſure to thinke of him from morning to night, that you cannot take time to ſpeake to him, to ſeeke him, nor to prepare your hearts for him?

Beſides this generall, come to particular ſinnes, ſabbath-breaking, neglecting of private prayer, vaine ſpeeches, concupiſcence and ſinfull luſts, ſecret courſes of uncleanneſſe, ſwearing, if not by greater, yet by leſſer oathes, which indeede in this exceede the greater; becauſe in the other you

you ſweare by the Creatour, in theſe by the creature. You that doe theſe things, will you ſay you love the Lord? You muſt know that it is a contradiction, it is impoſſible: For, if you love me, keepe my commandements: if you keep not the commandements of God, certainly you love him not.

But, it may be, you will ſay that your meaning is good, that you are well affected to Chriſt, and therefore ſurely you doe not hate him. *Object.*

My brethren, you are deceived in this, thy meaning is not good; for while you caſt the commandements of God behinde you, you caſt him away: and let me ſay to you in this caſe, as you have it in *Ier.* 3.4. You profeſſe well in ſaying, *Thou art my Father, and the guide of my youth,* but you *doe evill more and more.* So I ſay, when you profeſſe you love the Lord, and that you reckon him your Father, and your Husband, thus you ſay indeede, but you doe evill more and more; and that is a certaine argument you love not the Lord. Therefore examine your ſelves by this rule: For, if you love the Lord, you will reverence him: You know, whom we love, we reverence, and whom we reverence, we dare not doe any thing unmeete in their ſight. Take any one whom we love, whoſe good opinion wee ſeeke for, wee had rather that all the world ſhould ſee us doe an unſeemely thing, than that he ſhould; and certainly if you love the Lord, you would not dare to provoke him to anger. Therefore *Answ.* *Ier.* 3.4.

this careleſneſſe in ſerving of him is a certaine ſigne of want of love to the Lord Ieſus, this fearefulneſſe, and careleſneſſe, when you dare not ſhew your courage for him, when you account it a ſmall matter to commit a ſinne againſt God, this ariſeth from the defect of your love.

2. *Tryall.* In the ſecond place, as you may try your love by your taking care not to offend God, ſo likewiſe you may try it by your ſorrow and griefe after you have offended him: For you muſt know this, that love, as it hath the greateſt joy of any thing elſe, when it obtaines that which it would have, ſo it is attended with the moſt exquiſite griefe, when it is diſappointed. As when one loveth another earneſtly, if any breach fall out that ſhall make a ſeparation betweene them, if any ſtrangeneſſe grow betweene them, if they love, they will never be at reſt, it will trouble and diſquiet them; but as the Scripture ſpeakes, they are *ſicke of love,* that is, they cannot be quiet while there is ſuch a condition, while there is any alienation, while there are breaches and offences betweene them. for you know that nothing is ſo ſweete as love; as you have it in *Cant.* 1. *Love is better than wine:* and as *David* expreſſeth it, *Pſal.* 63. 3. *Thy loving kindneſſe is better than life.* So ſweete (I ſay) is love, as ſweete as wine, and better than life. Now, by the rule of contraries, then, to have a breach made, to have a barre, and an interruption in this loving kindneſſe of the Lord towards us, or in our love towards him, it is bitter as wormewood, and ſharpe as

Cant 1.
Pſal. 63.

as death. Therfore you may examine your ſelves by the offences you offer to God, when they are paſt; if you love him, it is certaine they will trouble you exceedingly; for ſo much ſorrow for ſinne, ſo much love. And you may take it for a ſure rule, in what meaſure any man deſires to pleaſe the Lord, in that meaſure hee will be grieved that he hath diſpleaſed him. Therefore examine thy ſelfe, Haſt thou ſinned againſt him many times, and doeſt thou looke backe upon thoſe ſinnes in a careleſſe manner, be ſure that thou loveſt him not. Examine this by that which paſſeth betweene man and man: When a father or a husband hath any thing committed againſt them by a childe or a wife, if they ſhall withdraw themſelves, and profeſſe themſelves diſpleaſed, and yet the childe or the wife, in the meane time, be never troubled at this, but be at reſt, well enough content it ſhould be ſo, and are not diſquieted for it; will not the parent or husband take this exceeding ill at their hands, when hee ſeeth his diſpleaſure ſlighted? For this is much greater than the offence it ſelfe. So I may ſay, whatſoever the ſinne be that you have committed, this hardneſſe of heart, this negligence after the ſinne is committed, when you are not diſquieted for it, when your hearts are not troubled for it, it is a greater ſigne of want of love to the Lord, it is a greater ſigne of an evill and untoward diſpoſition, than the ſinne it ſelfe. Therefore this want of ſorrow for ſinne, is a ſure argument that you love not the Lord. You may take that for one

ſigne of want of love, that we commit ſinnes againſt God from day to day. For, doe but goe to your neighbours, and profeſſe your love to them, and yet you injure them againe and againe, you care not what wrong you doe them; will they thinke that ſuch a profeſſion as you make is true? and will the Lord regard, when you ſay that you love him, if you provoke him to anger, and renew your ſinnes, and relapſe into them againe and againe, and when you have ſinned, take it not to heart? No, my brethren, if you doe love him, you will doe as it is ſaid, *Zach.* 12. when you have ſinned, you will *mourne as he that mourneth for his onely ſonne*, your hearts will melt, as *Ioſiahs* did; your hearts will ſmite you, as *Davids* did him: thus it is with all that love him in deede and in truth. Therefore in *Levit.* 16.29, and likewiſe *Levit.* 23.27. (they are both one and the ſame) the Lord appoints a feaſt and a meeting together for cleanſing of ſinnes, it was the feaſt of atonement; ſaith hee, In that day when you come together to offer ſacrifice unto me, and to make an attonement, you ſhall *humble your ſoules, and whoſoever doth not afflict his ſoule on that day, he ſhall be cut off from his people.* As if he ſhould ſay, At that day you come to reconcile your ſelves to the Lord, you make profeſſion of your love to him, and of the deſire you have to bee friends with him: Now, if you come and make this profeſſion, and doe not humble your ſelves, nor afflict your ſoules on that day for thoſe breaches that have beene betweene God and you, all your

Zach. 12.

Levit 16.29. & 23.27.

your profeſſions are but diſſimulation; and ſuch a man as will thus diſſemble with the Lord, ſhall be cut off from his people. So I ſay, when you profeſſe that you love the Lord, and yet have hard hearts, that there is no ſoftneſſe there, that your hearts doe not melt towards him, but when you have ſinned, you can looke backe upon your ſinnes without any diſturbance at all, know that it is but diſſembling with the Lord, and you are worthy to be cut off from his people.

I come to a third tryall: If you love the Lord Ieſus, have you your hearts after his owne heart? that is the diſpoſition of all thoſe that love him. *Acts* 13.22. the Lord ſaith of *David*, *I have found a man after my owne heart, that will doe whatſoever I will*: That is, looke how the Lord himſelfe was affected in any buſineſſe, ſo was *Davids* heart affected, and ſo it is with all thoſe that love the Lord: (for this is proper to the Saints) If you love the Lord, you will be of one heart with him; if we have hearts after his heart, as every Chriſtian muſt have in his meaſure, (though perhaps he reach not *Davids* meaſure) in all the turnings of our lives, upon all occaſions, in the diverſe diſpoſition of our wills, we will be conformable to the Lords will, we will be like God, affected in every thing as he is affected. *3. Tryall.* *Acts 13.22.*

But, you will ſay, this is a hard thing, how ſhall we diſcerne it? *Queſt.*

You ſhall diſcerne it by theſe two things: If you be affected as he is, you will doe whatſoever he will; as thoſe words are added concerning *Anſw.*

David, I have found a man after mine owne heart, for *he will doe whatsoever I will*. You may examine your selves by that; doe you doe whatsoever he will? are your affections aright, that you love what he loves, and hate what he hates? For your actions are the immediate fruites and effects of your affections, and as every man is affected so he doth.

And besides, as that is one way to discerne it, so this is another which you shall likewise finde in *David*, that hee loved those that feared the Lord; and those that love vaine inventions, doe I not hate them, saith hee? &c. And that you may discerne this, consider whether you love all those that feare the Lord, and hate all those that are enemies to the Lord. For while there is nothing but nature in a man, so long those that are of good natures, that are faire in their carriages, and kinde and loving to us, those wee love, and those that are contrary we hate and dislike; but when you love the Lord, and are after his heart, and have another nature in you, it raiseth you above this nature of your owne, and then you will love those that are like the Lord, whosoever they are, though perhaps they are not so sociable, nor of so faire and naturall disposition: but if you have a new nature, and are become new creatures, now you have common friends, and common enemies.

Object. Doe not object now, that you are willing to doe so, if they were sincere and upright, but they are hypocrites.

I say,

I ſay, doe not deceive your ſelves in this: for as they rejected Chriſt under the perſon of a counterfeit, and of a wine-bibber, ſo thou maiſt perſecute Chriſt under the perſon of an hypocrie. *Paul*, you know, hee thought hee did God good ſervice in perſecuting thoſe whom he perſecuted, yet though hee did it ignorantly, he confeſſed of himſelfe that he was a blaſphemer, and a perſecuter: So I ſay, though you doe it ignorantly, under the perſon of an hypocrite, yet that is the judgement, and the cenſure that will be upon you, that in ſo doing you are perſecuters. *Anſw.*

And if you ſhall ſay, that if the Lord himſelfe lived amongſt us, if Ieſus Chriſt were here, I hope I ſhould ſhew that I doe not hate him. *Obiect. 2*

You ſhall ſee what the Lord himſelfe ſaith, *In that you have done it to theſe, you have done it to mee.* As he ſpeakes there in the matter of giving, ſo may I ſay to you concerning this caſe, in that you have deſpiſed thoſe that feare his name, in that you have ſpoken againſt ſuch as are his, you have done it againſt the Lord: in this thing you have ſhewed your hatred againſt him. Examine your hearts therefore ſeriouſly by this marke. *Anſw.*

Againe, fourthly, wee will bring you to that expoſtulation which is grounded on 1 *Ioh.* 2. 15. *Love not the world, nor the things of the world; for if you love the world, the love of the Father is not in you.* Now queſtion with your own hearts about this, whether you love the world, and the things of the world; for if you doe, the words are cleare, *The Love of the Father is not in you.* 4. *Tryall.* 1 Iohn 2. 15.

You

Quest. *Answ.* Three tryalls of our love to the world. 1.

You will say, how shall we know this?

You shall know it by these three things.

First, by your delight in the things of the world, and your griefe and sorrow for the losse of them after you have enjoyed them; for if you finde that you are much affected about them, it is certaine that you love the world, and the things of the world: Intemperate and excessive griefe, and complaint for worldly losses and crosses, is a sure argument and evidence that you love the world.

Whereas when you love the Lord, you will be indifferent in those things; if a worldly losse befall you, you will grieve as if you grieved not; if any worldly advantage happeneth, you will enjoy it as if you enjoyed it not: A man will be thus affected, If I have God sure, I reckon him onely my portion, all other things are by accident, he onely is essentiall to my happinesse.

We doe not denie that a man may grieve upon such occasions, but it is a lighter kinde of griefe; and therefore it is expressed well by the former phrase, *As if he grieved not:* He knoweth all this while the maine is sure, and so long his heart is stedfast within him: but when a man shall fall into excessive griefe, when the affection shall be exceedingly stirred about worldly things, it is a signe that you reckon not God, and the assurance of his favour to be the maine thing in your happinesse: you should be affected to the world with a remisse affection. Now when your affections are so much taken up about them, it is a

ſigne you love the world, and the things of the world. It is true, you may doe the things of the world, and enjoy them, and follow after them, but in a remiſſe manner; but when your affections are ſo much ſtirred about them, when you come to exceſſive love in the having them, and exceſſive griefe in the loſing of them, it is a ſigne that you love the world, and the things of the world.

2. Secondly, you ſhall know it by this, when worldly things ſhall come into competition with thoſe that belong to a good conſcience, and the ſervice of God, you ſhall finde this one way whereby you may diſcerne your love to the world. When Chriſt would make a triall of the young man, whether hee loved the world or no, he puts him to it by this, *Goe*, (ſaith he) *and ſell all that thou haſt, and come and follow me, and thou ſhalt have treaſure in heaven.* When it came in competition once, whether hee were beſt to follow Chriſt, and ſell all that he had, and that he muſt either forſake Chriſt, or forſake his riches, he went away ſorrowfull, and would not doe it. So we ſhall finde it in *Iohn* 12. 42. when the matter came there into competition, that if they confeſſed Chriſt they ſhould be caſt out of the ſynagogue; ſaith the text, though they beleeved, *They confeſſed him not, for they loved the praiſe of men more than the praiſe of God.* Their carriage there towards Chriſt, when their confeſſing of him came in competition with their applauſe and honour among men, it was an argument that they *loved*

Ioh. 12 42.

loved the world, and the things of the world.

You ſhall ſee in *Abrahams* caſe, when the Lord would put him to the triall, and bidds him come from his kindred and from his fathers houſe, and from his Country, this in *Heb.* 11 is taken as an argument of his love, that when hee was put to doe either the one or the other, hee made his choiſe to obey the Lord, though it ſtood with the loſſe of Countrie and friends. So I ſay, conſider with your ſelves, and you ſhall finde many caſes wherein your conſcience will dictate to you, this you muſt doe, this you ought to performe, this you ought not to doe. Perhaps it ſhall be ſaid unto you againe, if you doe it, you ſhall loſe ſuch a friend, you ſhall loſe ſuch credit, you ſhall ſuffer ſuch loſſe in your eſtate, you ſhall expoſe your ſelfe to ſuch and ſuch danger, you ſhall incurre ſuch and ſuch inconveniences to your ſelfe; conſider what you doe in ſuch a caſe: Many buſineſſes fall out everie day, wherein the like caſe is offered to you, many times you thinke it were beſt to doe ſo, and if it were not for the loſſe of ſome thing, or for the diſcredit, you would doe it. By this you may examine your hearts whether you love the world or no.

Heb. 11.

Laſtly, you ſhall know whether you love the world, and the things of this world by your actions; for where your love is, there your tongue, and your hand will be, and all your endeavours: Now trie your ſelves by this, Are you occupied ſo abour the world, and the things of it, that all your endeavours and all your actions are taken up

up about them? some about matter of pleasure, in hunting and hawking, in gaming and sporting, your thoughts are there, and your speeches there; others againe in seeking wealth, and worldlie greatnesse: Are you taken up about these? I say, the actions of a man are a sure signe, for the Lord judgeth us by our actions; therefore wee may judge our selves by them. Consider in what element you live, if you be so busied about worldly things, that you are never well but when you are there, and as for heavenly things, you doe them but by the by, and when you are doing them you are wearie; this is an argument that you love the world, when a man shall turne the streame of his endeavours all that way, when he shall turne all his projects, all his actions, all his labours into that. As when the bodie hath a wen or a wolfe in it, all the nourishment is drawne to that, and in the meane time the bodie is leane and poore: so is it when a mans heart is taken up with the world, it eates up and devoures all the thoughts, all the intentions of the minde; all his care, and endeavour; and striving runnes this way; & the hidden man of the heart, in the meane time, is left starved and pined within: This is a signe that you love the world, this so much intending the things of the world, as Christ speaks, *The lusts of your Father will you doe, Iohn* 8. What is the meaning of that? That is, looke to your actions, to your doings, to your executions and performances, and you shall finde that they are according to the lusts of your father the Divell; those

Iohn 8.

those actions they did were a signe that they did affect those things that the Divell affected.

Object. But you will object, the holiest man, hee that is most regenerate, yet is inordinately affected to the world, is too readie to grieve, and to rejoice inordinately, is too readie to faile, when these things come in competition with God. Therefore how should wee examine our hearts by this?

Answ. I answere in a word, that it is true in the Saints, there is something in their hearts that doth all this that I have spoken; but it is not they that doe it: as the Apostle speakes, *It is not I, but sinne that dwells in me:* We cannot denie but that there is flesh and worldlie-mindednesse even in them; but yet this they doe, these worldly lusts and desires they are still checking them, and restraining them, and keeping them downe, so that though they be there, yet they doe not *walke after the vanitie of their mindes,* they are not led by it, but they are *led by the Spirit, and walke by the Spirit.* Indeede sometimes they fall, when they are transported with temptations, and through incogitancie, and infirmitie, yet their constant walking is not after the vanitie of their minde, for that is proper to those that feare not God. Therefore know thus much (my brethren) that though the Saints doe these things sometimes, yet their purpose, and their desire and care is to crosse and resist them as much as they can, that though they have these inordinate worldly desires in them, yet they are not midwives to themselves, to bring

bring *forth fruite to the fleſh*, they are not ſtewards to provide for theſe before-hand, as it is in *Rom.* 13. *Put ye on the Lord Ieſus, and take no care for the fleſh, to make proviſion for it*: I ſay, they are not ſtewards for their luſts, but they reſiſt them, and ſtrive againſt them. But to conclude this alſo, examine your ſelves by this rule, whether you love the world, and the things of the world. Rom 13

And if we take an examination of men by this, how few are there that love the Lord? We may trulie ſay as the Apoſtle ſaith, *The love of God is not in them*, for *men ſeeke themſelves, and their owne things, and not the things of Ieſus Chriſt*. One followes this particular, another that, everie man fitting and plotting a garment to himſelfe compoſed of ſuch vices as doe ſuite everie mans humour. This is a ſigne that you love not the Lord, when you minde the world, and goe with the world, and let your whole bodie and ſoule follow it, with all the actions, and all the ſtrength and indeavour thereof. *The love of many ſhall waxe colde, becauſe iniquitie ſhall abound.* What is the meaning of that? That is, becauſe the men of the world, thoſe that are in place, becauſe they ſhall countenance iniquitie, becauſe the ſtreame of the times ſhall goe that way; for this cauſe *the love of many ſhall waxe colde*: that is, becauſe they mind the world, wheras if they did not love the world, and the things of it, though iniquitie did abound, yet their love would waxe hotter. When things are ſo that iniquitie abounds, ſome will not take the paines, they love their eaſe, and contentment; others

others want courage to doe it, they are faint-hearted, and dare not adventure. Now whence doth this come but from the love of the world? for no man is fearefull, but becauſe there is ſomething that he is in love with, and is loath to part with. If a man did not love the things of the world, he would have courage for the truth. This is therefore an argument that men doe love the world, and conſequently the love of the Father is not in them.

5. *Tryall.* Let us come yet to another expoſtulation. In the firſt place therefore, if you love the Lord, you will finde in your ſelves a readineſſe to pleaſe him in all things, you will doe it naturallie: As the Apoſtle ſpeakes of *Timothy, I know no man like minded, who will naturally care for your matters.* So if you love the Lord aright, you will doe it with a naturall affection, you will love him naturally: For what is this love to the Lord, if it be right, but that which himſelfe hath planted in us? wee are *taught of him* to love him. It is like the naturall affection which parents have to their children, ſuch a kinde of affection will it be if you love the Lord, you will doe that which is good in his ſight with a kinde of naturalneſſe and readineſſe, you will be carried to the duties of his ſervice as the fire is carried upwards, and not as ſtones are carried upwards with the force of another, but you will doe them readilie, and chearfullie; you will not doe good duties as being haled to them, and put on to doe them, but you will be *zealous of good workes*, that is, you will have

have a burning desire in your hearts, longing after them, you shall not neede to have them forced upon you, but you will be forward to doe them, you will be affected to good workes as you are out of selfe-love to your owne businesse. You know when a man naturallie loveth himselfe, when he is to doe something that concernes his owne good, how solicitous is he about it, and how provident forecasting how to bring it to passe, and if any rubbe be in the way it troubleth him, if there be any faire passage, and likelihood of atchieving it, he rejoyceth. Now, if you love the Lord naturallie and trulie, you will goe about his businesse as you goe about your owne, if there be any businesse to be done: Magistrates in their place, Ministers in their place, and everie man indeede shall finde some businesse to doe, wherein he may bring glorie to Gods name, and advantage to his cause. Consider now how you are stirred about it, doe you goe about this businesse, are you so industrious and laborious, doe you project it, doe you minde it as your owne? you will not stand expostulating the matter, to say, must I doe it? and is it of necessitie? But if it be a thing that tends to the advancing of the glorie of God, you will doe it with all readinesse, you will not so much stand upon this, what wages shall I have? and what profit shall I gaine? But as a loving womã to her husband, she is glad to doe any thing for her husbands good, she is satisfied with this, that she hath an opportunitie to doe something; so it will be with you, if your

hearts be rightly affected, you will then doe things after this manner.

Queſt. You will ſay, How ſhall wee know this love? this is a nice and curious point to love the Lord thus naturallie.

Anſw. You ſhall know it by theſe two things:

Naturalneſſe of love to the Lord is known by two things.

1 First, by the evenneſſe of your carriage towards the Lord; for what a man doth naturallie, he doth with a kinde of equalitie, with a kinde of evenneſſe: ſo that, as we ſay, an uneven pulſe is a ſigne of a deadlie and dangerous diſtemper within; ſo I ſay, when you finde an unevenneſſe in your carriages to the Lord, that you are off and on with him, that ſometimes you doe a thing for him, and anon you will doe for your luſts, this is a ſigne that you love not naturally; feigned things are for the moſt part unequall: becauſe when a man doth not doe a thing naturallie, he cannot holde out; a man cannot diſſemble ſo well, but at one time or other hee will diſcover himſelfe; what a man doth naturally, and heartily, he is like himſelfe in it ſtill. Therefore when there is ſuch an unevenneſſe in your waies, (ſome will be verie forward in a good cauſe, now in a good moode, and then out of it againe) it is a ſigne you love not the Lord thus naturallie, for then you would be eaven in your carriage towards him.

2 Adde to this the continuance of it; for if you love the Lord with a naturall affection, you will holde out, and be conſtant in it. The ſecond and third ground went farre in their profeſſion, but their

their inconſtancie ſhewed that they loved not the Lord with a naturall love, this diſcontinuing is a ſigne that your love is not true. I beſeech you examine your ſelves by theſe things whether you love the Lord; remember what I ſaid the laſt day, doe you deſire that your ſinnes ſhould be utterlie deſtroyed? doe you not dallie with ſinne? would you not have ſome remainders within you? nay, I will goe a ſtep further with you, doe you not hate the Lord?

Object. You will ſay, God forbid that we ſhould doe ſo, I hope we are not in that condition.

Anſw. My brethren, firſt you muſt know that there are manie that doe hate the Lord: in *Rom.* 1. amongſt others thoſe are reckoned up, *Haters of God*: Therefore it is certaine that there are manie, and many of thoſe that come to Church, manie that thinke well of themſelves, and that others thinke well of too, that yet are haters of the Lord. You will ſay, how ſhall wee know that? Rom. 1.

Queſt.

Anſw. I will aske you but this (to bring this likewiſe into examination, and ſo to conclude) I ſay, examine your ſelves by this: Foure ſignes of hatred of God.

1 Doe you not deſire that there were no God? examine your hearts whether if this newes were brought, that you might live at libertie, that you might doe what you would, that you might ſatiſfie your luſts in all things, that there were no God to call you to account, to reward you according to your doings, whether it would not be acceptable newes to many of you? Now it is

certaine, if you would not have the Lord to be, you hate him; for whomsoever you would have taken out of the way, such a man you hate.

2 And besides this, consider whether you doe not looke upon the Lord as upon a judge, whether you doe not all that you doe to him as one that lookes upon a judge: If you feare the Lord in this manner, it is certaine you hate him: for those whom you thus feare you hate, and that you shall finde in 1 *Ioh.*4. If you feare, saith hee, you love not; for perfect *love casts out feare:* when you look upon God as upon a strict judge, and that is it that puts you on to doe all that you doe, that is it that makes you keepe a good conscience in secret: for this you may doe, and yet looke upon God as a judge, to feare with this kinde of feare is a signe you hate the Lord; for whom you feare, you hate.

1 Iohn 4.

3. Besides this, Doe you not looke upon God and upon his wayes as contrary to your hearts? that your hearts, and the wayes of God are in an opposition, your hearts, and sanctifying the Sabboth will not agree; the Lord would have your speeches to be good and holy, he would have you not onely abstaine from evill, but to hate it, to have your hearts rise up against it: Are not these commandements contrary to you? Consider but that holinesse that is expressed in the booke of God, and that is expressed also in the lives of the Saints, who carry his Image stamped on them, and is there not a kinde of contrariety betweene your wayes and theirs, betweene your hearts

hearts and them? If there be, it is a certaine ſigne of hatred: for whereſoever there is contrariety, there is hatred. Examine your ſelves by this, and ſee whether you doe not hate the Lord.

4. And yet, to come to one more, if you love pleaſures more than God, and wealth more than God, you hate God: For ſo you have it, *Mat.6. No man can ſerve two Maſters, but either hee muſt hate the one and love the other, &c.* That is, when you love other things, though you thinke you doe not hate the Lord, yet, I ſay, in that you love pleaſures, and love the world, and the things of the world, in that you love your luſts, and the objects of them; in doing this, you hate the Lord. Now if this be your caſe, if upon theſe expoſtulations that I have propounded, if upon theſe rules of examining your ſelves, you finde that you doe not love the Lord, if this be your condition, (as it is your wiſedome to deale ſtrictly with your ſelves; for hence it is, brethren, that the ſoules of men periſh, becauſe they will not ſee and ſearch into their eſtates, they will not come to this examination of themſelves, it is a painfull thing to them, men are backward to examine themſelves in private; what is the reaſon of that phraſe in the Pſalme, *Examine your ſelves upon your beds*, but becauſe examination ſhould be when a man is moſt retired? I ſay, if you finde it to be ſo, as it is the caſe of many) then it ſhould open a window to you, to ſee what you have deſerved at the Lords hands, how juſt it were that the Lord ſhould caſt you off: For when you are

Mat. 6.

enemies to the Lord, can you thinke much at it? My brethren, what a condition is that man in, that hath the great God of heaven and earth to be his enemie?

And beſides this, have you not reaſon to juſtifie God in his juſt judgements upon others, when you ſhall ſee God ſharply plaguing them? It may ſeeme to you that it is a hard thing that men ſhould be ſo puniſhed; but when wee conſider that they are haters of God, that they are enemies to him, you may juſtifie God in that hee doth.

But, to conclude, you ought to humble your ſelves, if upon theſe tryalls you finde your ſelves to be lovers of the world, and not lovers of God. And you that are young, and put off repentance, it ſhould move you to come in betimes: For if this be required of you to love the Lord, and you ſhall not be exempted from death when it comes, though you be never ſo able, and never ſo ſtrong and luſty; what condition doe you thinke you will be in, if you die enemies to God, and haters of him, as you needes muſt be, if you love him not. And if you thinke you have time enough hereafter to ſettle your affections; Conſider, is it in your owne power, though you have warning before death, to have this affection of love? You may doe many good duties, you may be ſorry and repent for your ſinnes; but though you doe this, and a thouſand times more, yet if you have not this love wrought in you by God, if it come not from heaven, if it be not the fruite of

of his owne Spirit, all your repentance, and all your forſaking of ſinne, all your doing of duties, the change of your courſes is nothing, the Lord regards it not, unleſſe you have this naturalneſſe of love. I have ſtood therefore the longer upon it, and upon this part concerning examination, becauſe it is a matter of great moment. Wee ſhould have come to the next part concerning exhortation, which wee would not diſjoyne, becauſe it is very uſefull and profitable; but we cannot doe it now, but reſerve it for the afternoone.

FINIS.

THE SIXTH SERMON.

GALAT. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.

AND before we leave this poynt, one thing I must add. For what reason doe we put you vpon this disposition, vpon this examination, whether the love of God be in your hearts or no? The reason is not that you should be discouraged, that (you should be put off from comming to God, that you should be greived with the sight of the want of your love, but the end of it is to stirre you up to gett it, if you want it. You know, we have formerly deli-

delivered ſome meanes of getting it, onely there is one which we will commend unto you, which we gave a little touch on but could not handle it, and it conſiſts of theſe Three branches; if you would love the Lord:

The laſt helpe of the love of God conſiſting of three branches.

I The knowledg of God.

First you muſt know him, for otherwiſe you cannot love him. As it is in naturall loue that is bred between man and man, you ſay love ariſeth from ſight, they muſt ſee before they can love; ſo you muſt know the Lord, there muſt be a ſight of God by faith, before you can love him. And every man that ſees him and knowes him as he is will love him, he cannot chuſe, for that is the Lords worke to all the Saints. *Ierem.* 31, *You ſhall be taught of me, and you ſhall know mee from the greateſt to the leaſt.* It may be in ſome manner they knew God before, but although a man have never ſo exact knowledge of him, yet till he be a regenerate man, he never knowes him indeede, it is an other kind of knowledge that hee hath, when a man is regenerate; whē God teaches him to know him, he lookes on God with an other eye, every thing is preſented to him after an other manner, he ſees now an other beautie in God than ever he ſaw before, hee ſees an other excellencie in him: for that knowledge he had of him before bredd not love. But when a man is once within the Covenant, the Lord will teach him ſuch a knowledge of himſelfe, as withall will worke the love of him. Such a knowledge you muſt have of the Lord, and you may help your ſelves to love him by reaſoning, if ever you ſaw any

any excellencie in any man, or in any creature, it did help you to love that creature. Thinke with your ſelves there is more in God that made that creature. He that made the eye ſhall hee not ſee? So he that wrought that excellency, ſhall not he have it in himſelfe in a greater meaſure? Beſides, you may conſider how the Lord hath deſcribed himſelfe, that hee is *moſt wiſe, moſt mercifull, and full of kindnes, and gentlenes, and abundant in truth,* as you know that deſcription in *Exod.* 34.

Go through all the vertues, and excellencyes that are amiable, if you looke in the Scripture, you ſhall find them to be in the Lord. This ſerious conſideration will help you, to increaſe your knowledge of the Lord, and by conſequent your love of him. So that, if you would come to loue a man, what is it that cauſeth you to love him, but becauſe by his ſpeech, and by his carriage and behaviour, you come to have ſuch an apprehenſion of his diſpoſition, he hath a minde thus framed, thus qualified, thus beautified? When you conceiue ſuch an Idea of him, you love him. So, when you apprehend the Lord aright, when you obſerve him as he is deſcribed in his word, when you obſerve his doings, when you conſider his workes, and learne from all theſe together a right apprehenſion of him, I ſay, when you have ſuch an Idea of him, ſuch an opinion of him, then the will followes the underſtanding, and the affections then followes, then you come to love him, and to delight in him. Therefore learne to know the Lord by his former carriage towardes your ſelues,

ſelves, how kinde he hath beene, how exceeding patient, how exceeding readie to forgiue, how much kindneſſe he hath ſhewed, how hath he in mercy remembred you, though you have forgotten him; how you haue recompenced him evill for good, yet hee hath not broaken off the courſe of his mercie towards you. Conſider his dealing with you, and learne by this to know the Lord, and this will be a meanes to encreaſe in you the love of the Lord.

A looking upon God as one ſutable to us.

This is not all, there is another thing, which is the ſecond branch that I tolde you of; that is, to looke upon God as one ſutable to you, and to your diſpoſition. For if you ſhould finde never ſo much excellencie in him, if he be not agreeable to you, you love him not. A woman may ſee a man that ſhe thinkes is very excellent, in many reſpects, yet he is not a fit husband for her. It is the ſutableneſſe and agreeableneſſe betweene God and our owne condition, that cauſeth us to love him. Therefore when you put theſe two together, conſider the Lords mercie, and ſee that, and looke on your ſelves as ſinfull men needing that mercie; when you ſee the Lord exceeding powerfull, and looke on your ſelves as very weake, needing that power; when you looke on him as the Lord of life, and ſee your ſelves ſubject to death, and needing that life; when you ſee your owne folly, and his wiſedome, (go through all in him, and then againe looke upon the contrary weakneſſe in your ſelves) this is that which will make you apprehend God as one that is ſutable,

ble, as one that is agreeable to you; and till you come to this, you ſhall never love him, and long after him, till the heart namely is thus framed, till a man is humbled, till he comes to the ſight of himſelfe: for as you muſt know God, ſo you muſt know your ſelves before you can love him. I ſay, when a man comes to that, hee begins to looke on God as upon one agreeable to him: As, take a man, who is touched with the feare of his ſinnes, whoſe heart is broken, who hath an apprehenſion of Gods wrath, and of his owne unworthineſſe, ſuch a man now will be ſatiſfied with nothing in the world, but the aſſurance of Gods love and his favour. As you ſee in naturall things, let a man be very weary, the daintieſt meate in the world, whatſoever you give him, will not heale him; but he muſt have that which is fit for that particular defect, nothing will helpe him but reſt. Againe, let a man be hungry, and faint for want of meate; all the muſicke, the beſt ayre, or whatſoever you can give him will doe him no good, it muſt be meate that muſt helpe him. If a man have a diſeaſe, it is not ſleepe, it is not meate and drinke, it muſt be a medicine that is fit for his diſeaſe. So it is with the heart of man, when his heart is ſo broken, ſo humbled and touched with the ſenſe of his ſinnes, that hee longs after nothing but remiſſion, nothing but the aſſurance of Gods favour, the aſſurance of his love and kindneſſe, nothing will ſatiſfie him but that: it is ſo in naturall defects, and ſo it is in the ſoule, when the heart of a man is ſo faſhioned,

that

that it lookes upon God as one agreeable to him, and there is nothing elſe ſutable but onely the Lord, and his favour, and his love, that is required, to breede this love in you towards him. What is the reaſon elſe, that it is ſaid, *Hoſea 5. ult. When they are afflicted they will ſeeke mee diligently.* But becauſe afflictions teach a man to know himſelfe, it teacheth him to know his owne weakneſſe, to ſee his owne ſinne, his owne impotency, his owne unworthineſſe; and when he hath done this, then he lookes upon God as one who onely is fit for him, as one who is onely able to helpe him. Affliction doth but diſcover what was there before: For man is a weake and impotent creature, made for the Lord, he is nothing without the Lord, it is the conjunction with God that makes him up, onely he knowes not this, he underſtands not this. Therefore when God opens a mans eyes either by the immediate worke of his Spirit, to teach him to know himſelfe, or by affliction, then he comes to ſeeke after the Lord, when they are afflicted, they will ſeeke me diligently. If thou ſhouldeſt have ſuch an offer as was made to thoſe, *Acts 2. Peter* tells them there, they ſhould have remiſſion of ſinnes, they ſhould receive the gift of the holy Ghoſt; if this had beene offered to them before they knew themſelves, before they had beene humbled and pricked at the heart, as it is ſaid they were, would they have regarded ſuch an offer as this? No they would not, although they had underſtood that offer never ſo well. So I ſay, though you know

know his name and his excellent attributes never so perfectly, yet till you come to know your selves too, you will never love him, you will never desire him, you will never long after him: for both these must goe together, the knowledge of God, and the knowledge of our selves, to teach you to love him. The knowledge of God, without the knowledge of your selves, is a fruitlesse speculation: And againe the knowledge of your selves, and your owne miserie, without the knowledge of him and his mercy, is a miserable vexation. The knowledge of God, without knowledge of your selves, is, as if a man should know a medicine, but should not know what defect it were fit to supply: And to know your selves and your owne case, without him, is to have the disease discovered, and not to know how to helpe it. And therefore learne to know both God and your selves: If you will love him, then you must learne to studie those two. We say schollers studie bookes, and Politicians studie men; but a Christian should studie God and himselfe, to learne to know God and himselfe better, by this meanes he comes to know the Lord: as wheresoever you finde any love to the Lord expressed, you shall finde these two going together, as *David* oft, *Psal.* 18. and *Psal.* 116. *I love the Lord,* &c. Why? For I was in distresse, I was in griefe, the grave overtooke mee, and I was compassed about with death, and I cried to the Lord, and he healed me, and set mee at libertie, hee is my fortresse, &c. That is, when *David* saw himselfe to stand

ſtand in neede, he ſaw his weakneſſe, and looked on God againe, as one that would helpe him, and heale him, as one that could ſet him at liberty; this cauſed him to ſay, I love the Lord dearely. So *Paul*, when he ſaw theſe two, *I was a blaſphemer, I was a perſecuter*, and looked on Chriſt, who had beene mercifull to him, with faith, this was that which cauſed *Paul* ſo to abound in love towards Chriſt. And ſo *Mary*, *Luke* 1. *My ſoule doth magnifie the Lord*: And why? *For he had reſpect to the low eſtate of his handmaid*: I was poore and meane, and loe hee hath raiſed mee to a high degree. This ſutableneſſe, this knowledge of God and of our ſelves is that which breedes in us a love of him. But is this enough now to know God and our ſelves? This is a faire ſtep to beget in you this love of him; for as you heard before, love is an inclination of the heart to ſome good thing agreeable to us:

But yet you muſt have a third, or elſe this will not doe, that is, aſſurance of the Lords love to you: for if you long after him never ſo much, if you thinke him worthy to be deſired; on the other ſide, yet if for all this you are not perſwaded of the Lords love to you, you cannot be affected towards him. Wee cannot love any man whom we conceive to be ill affected to us: And therefore you ſhall ſee in the courſe of the Scriptures, love proceedes from faith, faith muſt beget love, that is, the aſſurance of Gods love muſt goe in: This is the third ingredient to make it up.

3. Aſſurance of the Lords love to us.

You

Object. You will ſay to mee, wee doubt not of this, but if wee be perſwaded of Gods love, wee ſhall love him; but how ſhall wee come to this perſwaſion, how ſhall wee aſſure our ſelves of his love?

Anſw. Thoſe to whom I ſhould ſpeake now are of two ſorts; either ſuch as are out of the Covenant, or ſuch as are already within it. For you that are without, to you I ſay, you may, if you will conſider it, come to the aſſurance of his love towards you.

Meanes whereby men may be aſſured of *Gods* love to them.

1. Such as are without.

For firſt, the Lord hath made knowne his owne willingneſſe to take you to marriage. There are but two that are to give their conſent, the Father to give his Sonne, and the Sonne to give his owne conſent: The Father, you know, hath given his conſent, *Iſay* 9.6. *A Sonne is given: He ſo loved the world, that he gave his Sonne.* Therefore certainely you have the Fathers conſent, he hath given Chriſt, as a father gives his ſonne in marriage. But now whether we have the Sonnes conſent or no, of that wee make queſtion; ſaith the Apoſtle, Hee loved us, and gave himſelfe to us, and for us; yea hee not onely gives his conſent, for his part, but he hath purchaſed his wife with his owne blood. And therefore you cannot doubt but that hee is willing to marrie with you, to take you, and to receive you if you will come in. Why then, what is required now? Nothing at all but thy conſent, if thou give thy conſent to the Lord, thou needeſt not to queſtion his favour, thou maiſt aſſure thy ſelfe of his unchangeable

Iſay 9.6.

changeable love in Ieſus Chriſt; for he hath revealed it on his part, in his word, you have his ſure word for that, heaven and earth ſhall paſſe rather than that word. This is the ſound conſolation that will not faile you, when you còme to examination, and thinke with your ſelves, upon what ground am I aſſured of Gods affection towards mee, that hee loves mee: I have his word for it, he hath ſaid it, and he cannot recall it, yea he hath added his oath, that by two immutable witneſſes you might have ſtrong conſolation; that is, that you might have the greateſt degree of aſſurance that can be. Why, now, why doeſt not thou give thy conſent? why doeſt thou no more reſt on it? You will ſay, alas I am willing to giue my conſent, if that would doe it.

But firſt, I am unfit to marry the Lord, I am not prepared for ſuch a match as that is, my heart is too bad, and my life hath beene too ſinfull to thinke of ſuch preferment and advancement. *Obiect.* 1.

Take thou no care for that, the Lord knew thy unfitneſſe, when he made that promiſe to thee, when hee gave his Son; and the Sonne gave himſelfe to thee, he was well enough acquainted with thee, and with thy nature, he had an intention to marry a blackmoore, he juſtifieth the wicked, he knowes thou art ſo, and yet he will doe it, he will put a faireneſſe, he will put a beautie upon thee, when thou art his wife; therefore let not that hinder thy unfitneſſe. *Anſw.*

You will ſay againe, it may belong to ſuch and ſuch, it doth not belong to me; my caſe is ſuch, I *Obiect.* 2.

have provoked him in this manner, my ſinnes are of ſuch a nature.

Anſw. This ſhall not ſhut thee out neither. For why ſhouldſt thou make exceptions where the Lord makes none. *Goe, Preach the Goſpell to every creature under heaven.* What is the meaning of that? That is, goe tell every man, without exception, whatſoever his ſinnes be, whatſoever his rebellions be, go tell him this glad tidings; that is to preach the Goſpell to him, that if he will come in, I will accept him, he ſhall be ſaved, his ſinnes ſhall bee forgiven him, if he doe no more but come in, and take me and receive me. Therefore to conclude this, doubt not thou that that ſhall be a hinderance on Gods part. And for thy owne part, there is no more requyred of thee but ſinceritie, that thou take him, ſincerely reſolving to thy ſelfe I will ſerve him for the future, I will be contented to be divorced from all my former loves, from all the ſinnes that I have delighted in before, I am willing now to take him, and to ſerve him, and to love him, and to give my ſelfe wholly to him; I ſay, this ſinceritie of reſolution is enough, there can be no hindrance if this be found in thee. Therefore doe not thinke with thy ſelfe, I want ſorrow for my ſinnes, ſuch a degree of ſorrow, my heart is not broken enough, and therefore I am not fit: for thou muſt know thus much, that the promiſe is made to the comming, and not to the preparations. If thou canſt come, and take the Lord, it is enough, if a man have ſo much ſorrow, ſo much heart-breaking as brings him

him home to Christ, as makes him willing to match with the Lord: if hee have that wrought in him, doubt he not of the other.

But now I come to the other, those that are already within the Covenant, to you I say, you may much more easily and fully come to this assurance, because ye have the fruits of the Spirit in you, which are the seales of his love; you have cause to trust perfectly through the grace that is revealed in Iesus Christ: you know that exhortation, Trust perfectly to the grace revealed, &c. that is, in the free offer to every man by Christ; trust not in that by halves, remissively, and unperfectly, and weakly, but trust perfectly, be confident in that, that the Lord will thus receive you, trust perfectly in the grace revealed. 2. Such as are within the Covenant.

But, you will say, I commit many sinnes from day to day, I am negligent in many duties, I find much unevennesse in my life, many distempers in my affections, &c? *Object.*

What if you finde all this in your selves? yet so long as your hearts are sincere, you must know this, that every breach, every offence doth not breake the band of wedlocke betweene the Lord and you, you must not thinke there is a breach of covenant betweene God and you upon every sinne that is committed, but know that the Covenant holds good, till you come to choose another husband, the Lord continues your husband still. Therefore when thou art married to the Lord, it is not for thee to thinke then of que- *Answ.*

ſtioning the match, but ſtudie to pleaſe thy huſband; and to doe thy dutie. You know, there may be many offences, and many ſlight breaches betweene a man and his wife, but the bond holds good, there is no bill of divorcement except it be in caſe of adultery, that ſhee chooſe an other huſband: ſo thinke, in ſuch a caſe, the bond is not broken upon every offence, and every ſinne that is committed: Learne to know this for thy comfort, for it is a great matter to have this aſſurance full.

2 *Anſw.* And beſides conſider this, thinke not with thy ſelfe, becauſe I have not attained ſuch a degree of holineſſe as another hath, therefore I have none at all, that is an evill reaſon that diſcourageth the Saints, diſcourageth many times thoſe that ſhould be incouraged, that are already within the Covenant; he lookes on another, and ſees he cannot reach him, he propounds to himſelfe ſuch a meaſure of grace and of holineſſe, and of mortification of his luſts, and hee cannot come neere it; and hee thinkes, becauſe I cannot doe this, I have no ſincerity in mee. Not ſo, there are degrees, when a man is within the doore, hee may goe further and further, and though all may be within, yet one may be further in than another.

3 *Anſw.* Beſides all this, know that the Lord is faithfull, he cannot denie himſelfe, though thou faile on thy part, yet hee continues the ſame, and renewes his mercy to thee, as thou reneweſt thy repentance. But, to conclude this, if you would love the Lord, labour to doe theſe three things:

Labour

Labour to know him more:

Labour to know your ſelves more, that ſo you may long after him as after one that you neede.

And thirdly, labour to get this aſſurance, for it is this aſſurance that breedes the love, that ſeales it up; when a man ſhall looke on God as one who may hate him for any thing he knowes, who may be an enemie to him one day, hee can never love him heartily: When a man hath no ground to ſet his foote on, he will doe it tenderly and nearely; but when he lookes upon God as one whom he may truſt, whoſe love he is ſure of, that he builds on that as a rocke, this is that which makes his heart perfect to him, when hee can ſay, as *Paul, I know whom I have truſted.* If a man have never ſo much excellency in him, if you conceive him to be hollow-hearted to you, your affections are not perfect towards him; ſo is it, if you looke on God as one that may be your enemie. As wee ſay, friendſhip with Princes, it is like that familiarity that thoſe men have with Lyons, that keepe them. A Lyon, you know, will ſuffer a man to play with him as long as he liſts, and when he liſts, he will riſe and devoure him, and rend him in peeces; ſo I ſay, the love of a Prince may be, and the love of men may be: But the love of the Lord is not ſuch, when he loves, he loves perfectly. It is true, hee hath the ſtrength of a Lyon, he is able to doe it, you are weake creatures ſubject to him, but hee hath that conſtancie in him, that when hee loves once,

it is alwayes perfect, and unchangeable. Let all these be well considered and wrought on your hearts, and it will be a meanes to beget this love in you: Even as fire begets fire, so this will beget love in your hearts towards him againe. So much for this.

The second point, which I intend to handle at this time is this; another consectary, another use we are to draw from this doctrine, *Hee that loves not, is not in Christ.*

The next use is to exhort you to come in, if it be a thing of that moment, now our businesse is to exhort to love the Lord Iesus. And is there not much reason to move you to it? if you had this love in your hearts, would it not be a ground of much comfort to you? for if you were able to beleeve in Iesus Christ, and love him, you should have your salvation sure, if once you could finde this disposition in your selves, as it must be in you, if ever you be saved, that your hearts long after him, still you are growing towards him; hanging that way, as a stone to the center, as the iron to the loadstone, there is such a lingring after him, the heart makes towards him, and will have no deniall; but, as the woman of *Canaan*, it breakes through all impediments, no barre can keep it frō him: as those that love, they are not easily put off, but are importunate til they have obtained reciprocal affections of the party beloved.

4. *Mot.* I say, if thou finde this disposition in thy heart, it is the greatest consolation that thou canst have in this world: for if this be thy case, thou maist boldly

boldly looke that the gates of hell ſhall not prevaile againſt thee; and if thou love the Lord in this manner, heaven and earth ſhall paſſe rather than thy ſalvation ſhall be hindred: it is impoſſible, becauſe then thou haſt a good ground of hope, and hope will make thee not aſhamed, but be aſſured that God is thine, and all that hee can doe, and all that is his is thine; as *Paul* tells us, his power, and his wiſdome, and all is thine: He is a Sunne and a ſhield to thee, thou ſhalt want nothing that is good, nothing that is evill ſhall hurt thee, the Lord brings all with him: this is your caſe if that you doe love him, this is your conſolation, this is that which may inflame your hearts with a deſire of this affection. For know this, that there is ſcarcely any thing elſe that we can inſtance in, but an hypocrite may goe cheeke by jowle with a good Chriſtian, in that he may doe all outward duties, he may abſtaine from ſinnes, there may be a great change in him, (you know how farre the third ground went, and thoſe *Heb.* 6.) but this they cannot counterfeit, to *love the Lord*. Therefore, if thou finde that thou love the Lord, thou haſt this conſolation, that thou art now ſure, and indeede thou art never till then ſure. And as reaſon differenceth a man from a beaſt, ſo love makes the great difference betweene a Chriſtian and an other. Indeede we ſay it is faith, but you know that faith is differenced by love, that is, ſuch a faith that breedes love, and ſo love is it that breedes that great conſolation. And therefore this is thy comfort, if thou

canſt once bring thy heart to love the Lord, hee will beare with any thing, hee will beare with many infirmities, as, you know, he did with *Dauid* when he ſaw that he loved him. *David* had many great infirmities, as wee ſee in the whole ſtory, the whole relation of his life, yet becauſe hee loved the Lord, the Lord paſſed by all, and in the end he gave him this teſtimonie, that hee was a man after his owne heart. So I ſay, love the Lord once, and he will beare with much in thee. On the other ſide, if thou doe not love him, doe what thou wilt, the Lord accepts it not. As wee ſee in the caſe of *Amaziah*, it is ſaid that *Amaziah* walked in all the wayes of his father *David*, and of the good Kings, hee did as much as they, hee was as great an enemie to idolatry, hee did all the duties of religion, onely this was wanting, he did it not with an upright heart, that is, he did it not out of love, and therefore the Lord regarded it not. And therefore let this move you to get this affection; there is much, if I could ſtand to preſſe it, that might inflame your hearts with a deſire of it: onely it is this love that ſets a price on all that you doe, that makes all that you doe currant; as this ſtampe is ſet on your actions more or leſſe, ſo they are more or leſſe acceptable. This was that which ſet a price on the widdowes mite, that ſet a price on a cup of colde water; this ſet a price upon *Abels* offering, and made it more acceptable than his brothers: the meaneſt ſervice when it hath this ſtampe on it is currant and good in Gods ſight, hee accepts it:

againe,

againe, the greateſt performance without it, is nothing. And if thou give thy body to be burned, if thou ſuffer martyrdome, if thou give all thy goods to the poore; doe what thou wilt without love, it is nothing, thy labour is loſt: this love ſets a price on all that thou doeſt.

Beſides this, conſider, this is that that muſt ſtirre you up aboue all other arguments, that if thou love the Lord, thou ſhalt be no looſer by it, in all other love a man ſeemes to be a looſer, for, when you loue an other, as you know it is no love except it bee fruitfull and actiue, when you beſtowe on an other your time, and your paines, and your money, you know, you have ſo much the leſſe your ſelfe: And therefore it is that men are ſo full of ſelfe love, becauſe that ingroſſeth all, a man in that keepes all to himſelfe, when hee comes to love an other, and partes with ſomething of his owne. And thence it is that men are ſo backward to love, in truth and in good earneſt. They love in ſhew and in complement, that is eaſie, but to love indeed is difficult, becauſe it takes ſomewhat from them. But in loving the Lord, it is not ſo, there is a difference betweene that and other loves when you give the Lord your hearts, and beſtowe them on him, he will giue you them every jot againe, and reſerue not any for himſelf. You will aske me, what is the meaning of this? My meaning is this, whatſoever you beſtowe on the Lord, all the loue that you give to him, it reflectes and redoundes to your advantage, you gaine by it all: as we ſee, *Iſai* 48.17. *I am the Lord that*

2 *Mot.*

Iſa. 48. 17.

that teacheth thee to profit, for if thou keepe my commandements, thy reward, thy prosperitie should be as a flood, and thy reioycing as the waves of the Sea. Marke it well, as if he should say to them, when I command you to serue me, and to loue me with all your soule, and with all your strength, know, that all this is for your owne profit, it shall all redound to you. For, if you keep my commandements, your prosperitie shall be as a floud, that is, it shall runne over the bankes, it shall be so large, and so great, and your righteousnes, that is, the reward of your righteousnes, as the waues of the sea, that is, one reward should follow upon the neck of an other, as one billow followes upon the neck of an other. This should be your case, saith he, if you loue me and keep my commandements, and serue me: And therefore saith hee, when I require your love and your service, herein there is a difference betweene that, & that which any man requires at your hands; all this is for your owne profite, it redounds to your selues, your selves fare the better for it: as it is said of the Saboth, so I may say of this commandement, and all the rest, it was made for man, and not man for this, that is, for the profit of man, for the advancement of man, thy louing the Lord is for thy advantage, thou gainest by it; as it is, *Deut: 5.29.* Deut. 5.19. *Oh*, saith he, *that there were a heart in this people, to love me, and to feare me, as they have promised, then it should goe well with them, and their children after them.* Not that I might be a gainer, and you lose, but that it might goe well with you and your children

children for ever. So, if you love the Lord, when you thinke with your ſelves, I ſhall be a loſer by it, I ſhall loſe much libertie, and much contentment and delight, I ſhall loſe the giving ſatiſfaction to many of my deſires and luſts: No, thou ſhalt loſe none of this, though a man ſeeme to loſe this when he gives his heart to the Lord, but thou gaineſt all this, that is, the Lord gives thee thy heart againe, and gives thee leave to diſpoſe of it, he gives thee leave to love thy friends, to love thy wife and thy children, and even to love thy recreations; he gives thee leave to diſpenſe and to diſtribute thy heart to this or to that, as long as thou doeſt it lawfully, onely thou muſt doe it at his command.

Yea, when we give our hearts to the Lord, hee giues us not them againe onely, but hee giues them much better than hee receiued them, new painted, new beautified and new furniſhed, hee giues them in a farre better condition: there is no man that loſeth by giuing his heart to the Lord, but he giues it him againe much better. As we ſay of vapours that ariſe out of the earth, the heavens returne them againe in pure water, much better than they receiued them, ſo will the Lord: if thy heart aſcend to him, thy impure, thy ſinfull heart, the Lord will give it thee better. As we ſay of earth, when the earth receives the ſea water, and puddle water, it giues it better than it received it in the ſprings and fountaines; for it ſtraines the water and purifies it, that whereas when it came into the bowells of the earth, it was muddy,

muddy, ſalt, and briniſh, it returnes pure, and cleane, and freſh, as, you know, the waters of the ſprings and fountaines are: ſo the Lord doth with us; if thou wouldeſt give thy hearts deſire, thy affections to him, thou ſhouldeſt have all againe, onely with this difference, thy affections ſhould be more pure, thy thoughts, all the faculties of thy ſoule ſhould be renewed, and cleanſed, and beautified, he would reſtore them better to thee, but yet thou ſhouldeſt have them; let it be thy comfort. So that here is all the difference, take a man now that loves himſelfe, and that thinkes with himſelfe, Well, ſay what you will, I will goe mine owne wayes, I will provide for mine owne contentment in this life, I know not what I ſhall have after, I will looke to mine owne profit: I ſay, compare this man with another, that reſolves this with himſelfe, Well, from hence I will deny my ſelfe, and croſſe my ſelfe, and will ſeeke no more my owne contentment, nor to ſatiſfie my owne deſires and luſts, but I will give my heart wholly to the Lord. The queſtion now is, which of theſe are gainers? I ſay, the latter hath as much liberty and as much power of his owne heart, he ſhall have as much uſe of all that is within him, as the other hath, that takes it to himſelfe: all the difference is, the one is an unjuſt owner, the ſecond the Lord hath made the ſteward of his owne heart; ſo that the Lord hath thy heart, and yet it is thy owne heart, thou maiſt diſpoſe of it as a ſteward under thy Maſter, thou haſt it as before, onely now thou doeſt

doeſt it by his appointment, before it was at thine owne. Let all this therefore ſtirre you up to love the Lord.

You will ſay, indeede this is enough to perſwade us to come in, to love the Lord, and wee are contented to doe ſo; that is the anſwer which wee ſhall have from moſt men. But now what kinde of love is it that wee ſhall have at their hands? *Object.*

My brethren, we muſt add this for a concluſion, that it is not every kind of love that the Lord accepts: but your love muſt have theſe two conditions in it. I will breefely name them and ſo conclude. *Anſw.*

Two Requiſites in the love of God.

Firſt, you muſt love him with all your hearts, and with all your ſoule, you know that is every where requyred in the Scriptures. That is, the Lord will have the whole ſtreame of your affections, and deſires, and intentions, and your endeavours to runne to him; there muſt not any riveret runne out of it, it muſt not be drained away, but the whole ſtreame muſt all be beſtowed upon him, there muſt be no diviſion there, you muſt not ſay here, as he ſaith, My Countrie, and my father, and my children, and my friends have a part in my love, but the Lord muſt have all, and there is good reaſon for it, becauſe he beſtowed all on you. It is in this love as it is in marriage, in that there is no corrivall admitted, but there muſt be all in all: for the husband muſt beſtowe himſelfe wholly on his wife, and the wife on the husband; ſo if you love the Lord, if the match

1. It muſt be with all the heart.

be

be made betweene you, there is all in that equalitie; if the Lord beſtowe all on you, and you ſhould beſtowe but halfe on him, there would be no equalitie, there would be an unenneſſe. But when you beſtowe all on him, when you loue him with all your heart, and with all your ſoule, that makes the match betweene you.

Obiect. You will ſay, the Lord doth not beſtowe himſelfe wholly on me, he beſtowes himſelfe on many others, on many thouſands beſides me, and why ſhould not I beſtow my ſelfe on an other?

Anſw. I anſwer, it is not ſo, the Lord beſtowes himſelfe wholly on thee. *Hoſ.* 3, 3. it is a borrowed ſpeech, *I will be to thee alone,* & I will have thee to be ſo to me; ſo the Lord ſaith to every man, I will be alone to thee, and thou ſhalt be alone to me. *I am my beloveds, and my beloved is mine.* This is the match that muſt bee betweene you. And when you ſay the Lord is not wholly yours, I ſay, he is, though he beſtowe himſelfe on many thouſands beſides. You will aske, how can that be? I ſay, that may be by reaſon of his infiniteneſſe; for that which is infinite hath not parts, and therfore he beſtowes not himſelfe partly on one, and partly on an other, but he beſtowes all upon every one: for he is infinite, and hath no parts. To expreſſe my ſelfe by a ſimilitude, a point hath no parts, it is one indiviſible, let a thouſand lines come to one point, every one hath the whole, and yet there is but one that anſwers all, becauſe it is indiviſible, and every one hath all: So it is with the Lord, though there be many thouſands that

Hoſea 3.3.

Simile.

God

God loves, yet every one hath the Lord wholly, he is to them alone, and he lookes for and expects this at thy hands, that thou ſhouldeſt be to him alone, that thou beſtowe thy ſelfe wholly on him; thereupon all thoſe words are put in, *Thou ſhalt love thy Lord with all thy minde, with all thy heart, with all thy ſoule.* The meaning is this, when all that is in a man is ſett a worke to ſerve the Lord, when he looks to the Lord, when he inclines towards the Lord, that is, when the minde is ſet on worke to thinke on him, to remember his glorious workes, to have a right knowledge and opinion of him: againe, when the memory is ſet on worke to remember him, and not to forget his benefits, his ſtatutes and his ordinances, and ſo the reſt of his faculties. And therefore if we love the Lord, wee will not doe this with our ſelves, to thinke I love him, and yet I will ſuffer my minde, in the meane time, to be exerciſed in contemplating of fornication; not to thinke, I loue the Lord, and yet will ſuffer my memorie, in the meane time, to be recollecting injuries and breeding of them, and recalling my pleaſant ſinnes that are formerly paſt, that I ſhould abhorre, thou canſt not loue him and doe this. Againe, thou muſt not ſay, I love him, and yet let thy affections runne after this and that, but thy whole heart muſt be beſtowed on him: Thou muſt not thinke to loue him, and to reſerue thy affections for this or that particular thing that thou loveſt inordinately, but thou muſt beſtow all theſe on the Lord.

The

2. Requisite in love, it must be with all your might.
Object.
Answ.

The second thing required in this love, wherewith I will end, is this, that *you love the Lord with all your might.* You will say, what is the meaning of that, to love the Lord with all my might, and with all my strength? For the understanding of this, you must know that God hath given different might and different strength to men; as a rich man hath more might than another: for he can rule more, and sway more, and command more than a poore man can. Againe, a Magistrate, he can restraine by his power, and encourage men by his authority, and winne them, yea compell them by his example. Againe, a learned man, that is of great parts, that is of a stronger wit than another, hee hath more might than another, he is able to doe more than a man of weaker parts. Now to love the Lord with all our might, is to improve all the meanes we have, all the strength, all the ability that wee have above others, to improve it so, that we may serve the Lord with it more than others, that even as thou exceedest any in these abilities, so thou maist goe beyond them in serving the Lord: This is to love the Lord with all thy might, that is, to love him so much more than a poore man, to bestow more on him, to doe more for him, as thy riches make thee more able, and more strong than another. For thee to love him now as another man doth that hath lesse might, the Lord will not take this love at thy hands; but will say to thee as Landlords say to their Tenants, when they bring them lesse rent than they should, lesse than

than is due, they will receive none; for they ſay, ſo much is due. The Lord will require this, that you love him with all your might. If thou be a rich man, if thou be a Magiſtrate, if thou be a man of ſuch and ſuch opportunities to ſerve the Lord, and doe but a little, hee will not accept it at all: thou muſt love the Lord with all thy might, for God requires this at thy hands, hee leaves it not arbitrary. He ſaith, To whom much is given, of him much ſhall be required. Hee ſaith not, I leave it to him, to doe more or leſſe, but I require it, that is, I will exact it according to the meaſure he hath received. Therefore conſider with thy ſelfe, what meanes thou haſt, what power God hath put into thy hands, what ability thou haſt more than others. When you ſend a ſervant to market, as you give him a greater price, as you put more money into his hands, ſo you expect hee ſhould bring home more than another that hath a leſſe price put into his hands: So the Lord doth with men, hee ſends men into the world, as men are ſent to a market, hee gives a larger price to ſome, to ſome hee gives five talents, to ſome three, to ſome two, the Lord expects that they ſhould bring home according to the price they have in their hands, that is, according to the might, according to the ſtrength and opportunity he hath given them. For, you muſt know, that the Lord obſerves an exact difference betweene man and man. It may be, thou liveſt under better meanes than another, thou haſt had better education than another, thou haſt more

knowledge in the wayes of God than another, the Lord hath helped thee more by the inward ſuggeſtions of his Spirit than another, he lookes that thou ſhouldeſt bring forth more fruite than another. And ſo againe for all other abilities and advantages: the Lord expects at our hands that we love him with all our might, otherwiſe, ſaith he, you might have given my money to the exchangers, and they would have made uſe of it. Marke that in the Parable of the Talents; for a man will be ready to ſay, if I beſtow ſome love on the Lord, why ſhould he exact & require the utmoſt, why doth he require ſo much at my hands? Yes, ſaith he, if another had this might, if another had this ſtrength, and this opportunity that thou haſt, hee would have done as exchangers doe, hee would have brought it in with profit; ſo if that ability were given to another, he would make uſe of it: And therefore thinke not much, if he require it at thy hands, for there is loſſe if he ſhould not. Therefore know that the Lord requires this at thy hands, it may be thou art more compoſed, and more diſpoſed than another, it is nothing for thee to abſtaine from drinking, to abſtaine from ſwearing, becauſe thou art framed this way by naturall ingenuity, and naturall temper that God hath given thee, it is not that the Lord requires no more, but that thou live ſoberly, free from groſſe ſinnes: No, God lookes for more, he requires of every man according to his ſtrength and ability. As, you know, a childe may runne, and another man may walke,

walke, the childe takes more paines, the man leſſe; if the reward were to be given according to the endeavour, the child ſhould have it, though he that walkes come to the goale before him.

A man that is weake may not doe ſo much as another that is ſtrong, and able to doe ten times as much worke as another man that is weake; though thou doe more worke than he, this is not accepted, becauſe hee lookes that every man ſhould doe his utmoſt, he requires that you ſhould love him, and ſerve him, and ſet your ſelves to improve all your ability according to the might, according to the Talent, according to the price hee hath diſtributed and meaſured to you.

So much for this time.

FINIS.

THE SEVENTH SERMON.

GALAT. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.

THE last thing that wee entred upon was the conditions that God requires in our love to him, we went through two of them the last time, wee come now to that which remaines.

3. Requisite, to love him above all.

Thirdly, you shall finde this to be another condition in our love to the Lord, to love him *above all*, that is, incomparably above all: For, my brethren, wee may love many things in the world, wee may love our selves, wee are commanded

manded to loue our brethen as our ſelves; but this is peculiarly required to the love of God, if it be right in us, and ſuch as the Lord expects at our hands, that we loue him aboue all, for otherwiſe we doe not loue him as God, wee loue him as a creature: for to ſay we loue him as God, and yet not to loue him aboue all, is a contradiction.

1 Elſe wee love him not as God.

Beſides, if wee ſhould not reckon him as the chiefe good, and ſo priſe him aboue all, ſome thing would offer it ſelfe one time or another to us, and draw our affections to it, and then wee ſhould leaue the Lord, and take that: Therefore I ſay, it is required that we loue the Lord aboue all. For every kinde of loue is not ſufficient, as we ſee it in other things; that loue that will ſerue a ſervant, or a common friend, will not ſerue for a wife, it is another kinde of loue; that loue that will ſerue for one will not ſerue for another: A Parent, a King, and a Maſter, as they hane different relations, ſo they muſt be loved with different kindes of loue. Now then conſider what loue it is that belongs to the Lord, he muſt haue all, he muſt haue a loue that anſwers him: otherwiſe if thou come with a little pittance of loue, and ſay, Lord, I am willing to beſtow this upon thee, the Lord will refuſe it, hee will anſwer, I will take none of theſe things at your hands: Even as landlords doe with their tenants, when they bring not all their rent, they refuſe it and reject it, becauſe it is not that which they require, and which is due. Even ſo the Lord deales with us,

2 Elſe we ſhould not love him conſtantly.

Simile.

us, as he did with the young man in the Gospell, saith hee, *Goe and sell all that thou hast*: My brethren, it was not the act of selling, but it was the affection that was required. Therefore Christ did but try his affection by it; and it was performed by the wise Merchant that solde all, this the Lord requires that we loue him aboue all.

Why wee must love the Lord above all.

And there is good reason for it, for hee is most excellent and most amiable of all.

Besides, I am sure hee hath done for us more than all, as *Paul* speakes, *Was Paul crucified for you?* hath not Christ bought you, hath not hee redeemed you, hath not he deserved more than all, and should he not therfore be loved aboue all?

Againe, is he not the uttermost end, are not all natures else subordinate? God as hee is aboue all, so should wee haue a loue answerable unto him.

Object.

But you will object, What, to loue God aboue my selfe, how can I doe that?

Answ.

Why we must love God above our selves

Yes my brethren, and there is good reason for that too, beeause in so doing we provide best for our selues; it is not so with the creature, if you set your loue upon it, if you loue any creature aboue your selves, it may be the destruction of your selves: But the Lord can provide for you and repaire you againe when the creature is destroyed for the Lords sake, when a man is a loser for any thing that he doth for the Lord, he is a great gainer by it; for it is the rule that God hath appointed the creature, and the perfection of every creature is in comming neere to the

the rule. Now when the Lord hath appointed this to loue him aboue our ſelues, in ſo doing we cannot chuſe but provide beſt for our ſelues, becauſe therein lies our excellencie and perfection. This is therefore another property of this loue, we muſt loue God aboue all, aboue all riches, aboue all profits, aboue all honour and credit, aboue all learning and delight, aboue our ſelues and our luſts: Therefore you ſhall finde it in the phraſe of Scripture how it runnes, thoſe that loue *pleaſures more than God*, thoſe that *love the praiſe of men more than God*, thoſe that loue wealth more than God, you ſee how they are excluded.

Not to love pleaſures more than God, what.

You ſhall ſee what it is, not to loue the praiſe of men more than God, it is this, when they come together at ſome times in competition, as they will ever and anon, ſtill to preferre God before them. As for example, the Lord hath commanded you to ſanctifie the Sabboth, to pray continually, the leaſt thou canſt doe is to doe it evening and morning, and to doe it diligently. Now when thy profits and thy buſineſſe, or thy eaſe ſhall come and thruſt thee off from ſuch a duty, now they come together, and here they meete upon a narrow bridge as it were; if thou ſhalt now preferre thy profits and thy buſineſſe before the ſervice of the Lord, thou art a lover of thy wealth more than of him. You may bring it to many ſuch examples.

So againe the Lord hath commanded to be diligent in your callings, to improue the time to the beſt advantage, for you ſhall giue an account

for it is one of the moſt precious talents you have: Now if pleaſures and ſports, and recreations ſhall come in and allure you, and call you, to draw you away to ſpend time amiſſe, now they come in competition; if ye doe this ordinarily, you are lovers of pleaſures more than lovers of God.

So againe, God hath commanded thee that thou ſhouldeſt not commit adultery, that thou ſhalt not kill, that thou ſhalt forbeare to revenge, and the like: Now if any luſt ſhall come and ſtand in oppoſition to ſuch a command, if thou preferre this before it, thou art a lover of thy ſelfe and of thy luſts before God.

In a word, goe through any ſuch thing, wherein God and thy luſts, thy pleaſure or thy profits come in competition, when thou ſhalt in thy ordinary courſe be ready to preferre that before him, thou loveſt that before him, thou loveſt that before the Lord; and though thou thinke that thou loveſt God, yet notwithſtanding know this, that that is not ſufficient, thou muſt loue him aboue all.

Queſt. And if you ſay, who is able to performe this? who is it that doth not at ſome times preferre his pleaſures and profits before the obedience to a command?

Anſw. I anſwer, it is a thing that hath beene done and is done by all the Saints: Therefore if you looke into *Deut.* 30. 6. ſaith the Lord, *I will circumciſe thy heart, and the heart of thy ſeede, and thou ſhalt love me with all thy heart:* He ſpeakes it there of

Deut. 30. 6.

a thing that is acted indeede, of a thing that is to be done by thoſe that are regenerate, I will circumciſe you, and then you ſhall doe it. And, my brethren, a man that hath the leaſt meaſure of grace, if he be once in Chriſt, hee loves God above all; that is, let a man be himſelfe at any time, let not his luſts get the upper ground of him, as ſometimes it doth, when hee is in paſſion and tranſported; indeede then feare may prevaile as it did with *Peter*, and luſts may prevaile as it did with *David*: But the meaning is, let a man be himſelfe in his ordinary courſe, and ſtill hee preferres the Lord before any thing in all his actions.

You will ſay, this is a thing that no man can doe to love God above all. *Object.*

Yes, my beloved, therefore you muſt underſtand it thus, that comparatively you may reach it; all thoſe that are ſanctified doe love him above all, although there be many degrees of love you cannot reach unto, yet you love him above all: Even as it is in marriage, a man may love his wife with ſuch a degree of love as is meete for her, yet there may be a greater degree of loue, continuance of time may increaſe that love upon further knowledge, &c. So wee may love the Lord above all, and yet come ſhort of that degree that we may have after longer communion, and greater familiarity. So much for this third condition, to love him above all. *Anſw.*

4. Requiſite, to be rooted and grounded in love. Eph. 3. 17

But yet this is not enough, we finde another condition required in this love in the *Eph*: 3. 17. *That*

That ye be rooted and grounded in love, that is, that as ye must not love the Lord by halues, so ye must not love him by fits and by starts, it must be a fixed love, a permanent love, you must bee rooted and grounded in it, otherwise as it is said of him that is unstabe in the faith, as *Iam.* 1. 12. *He is as a wave of the Sea, tossed too and froe*, the same may be said of him that wavers in his love, he is tossed too & fro, that is some times he commeth with great purposes, with aboundance of promises and resolutions, that seeme as bigg as mountaines, but stay a while and they come to nothing, they vanish away. Suppose it were thy owne case, that a man should come to thee, with an expression of as much love, as that there could be no more for a day or two, but presently afterward, he is as strange as if he had never seene thee, wouldest thou regard such a loue as this? No surely, but as wee use to doe with franticke men, though that they be sober for a while, yet we reckon them franticke, because they are more constantly franticke, such account doth the Lord make of such, as doe love him by fitts and by flashes.

Iam. 1, 12.

But you will say, who is there that is alwayes at the same stay? It is true my brethren, I deny not but that the best of the Saints have their loue some times in the full tide, and some times in the lowest ebb; but you must knowe that there is a great deale of difference betweene these degrees, and that loue, that is as the morning dew & presently dryed up againe, therefore you must alwayes

Our love to God not alwayes in the same degree.

wayes remember, that this must be added to that that formerly hath been spoken, that ye must be rooted and grounded in loue.

You will say how shall we doe that?

How to bee rooted in love.

Remember but these two things. Labour to be rooted and grounded in Faith, and then you shall be rooted and grounded in love, as in that place I named before in *Ephes.* 3. 17. he prayeth that *Christ may dwell in their hearts by Faith, that so being rooted and grounded in love, they may comprehend &c.* Let a man consider well upon what ground he hath perswaded himselfe of the Lords favour and loue to him, let him not build upon a hollowe sandie foundation, but let him build the assurance of his salvation upon a rock, that is, let him examine his grounds to the bottome, let him search it well, let him consider all the objections that may be made against his assurance, and not giue over till he be fully convinced, that the Lord his heart is perfect with him, and when he is thus rooted and grounded in faith, he will likewise be rooted and grounded in loue.

1 To be rooted in faith.

Againe, remember to pitch your loue upon the person; not to loue him for by-respects for other matters, but set your eye upon the very person of Christ, to behold him in his glory, in his pureneſſe, in his attributes, in all his excellencies, and so to loue him, for that will continue; for if you loue the Lord because he deals well with you, because you haue hope he will saue you, because you have escaped such and such judgements through his providence, if any of these bee the ground

2 Pitch your love on his person.

ground of your love, theſe are mutable; but if you love him for himſelfe, becauſe of that amiableneſſe that is in him; for my brethren, hee is the ſame, *there is no ſhadow of change in him.* Therefore if you love him thus, your love will be conſtant; this was the caſe of *Iob*, his love was right, he loved the very perſon of God, therefore hee was willing to take good and evill at the hand of God, and yet his love remained ſure: take another man that hath not knowne God, that is not acquainted with him, it may be when the Lord hath brought him into proſperity, he will forget the Lord, as *Demas embraced the preſent world*, the proſperity of ſuch a man drawes him from God. Another man, when perſecutions and trialls come, he forſakes the Lord, becauſe indeede he pitched not his love upon his perſon, therefore hee loves him not conſtantly. But to goe on.

5. Requiſite, it muſt be diligent. 1 Theſſ. 1.3.

The next is that property ye ſhall finde in the 1 *Theſſ.* 1.3. *Diligent love:* that is the laſt which I will name to you, I ſay, it muſt be a diligent love wherewith you love the Lord, and not an idle and negligent love, not a love that is in ſhew onely, but a love that is operative, for that God requires.

Wherein our love ſhould be diligent.

You will ſay, wherein ſhould our love be diligent.

I In preparing for Chriſts comming

I anſwer, you muſt be diligent in preparing for the Lords comming, that you may receive the *King of glorie*, that he may enter into your hearts, for there is a diligence of love in that; to doe as

Iohn

Iohn Baptiſt came to doe, to *prepare the way of the Lord*, what was that? To bring downe the mountaines, and to raiſe up the valleyes, that is, thoſe high thoughts, thoſe high luſts that ſtand in oppoſition againſt the Lord, that barre the doore againſt him, that will not let him enter into your hearts, bring downe thoſe mountaines: againe, the valleyes muſt be raiſed up, that God may come and dwell in your hearts; the diligence of love is ſhewed in opening to the Lord when hee knockes, that when a thing ſhall be ſuggeſted to you, it is for the Lords advantage to embrace it, for it is the nature of true love, it enlargeth and wideneth the heart.

2 In adorning the ſoule.

Againe, love is diligent in adorning it ſelfe, and beautifying the ſoule for the approach of the lover, ſuch is this love that wee ſpeake of, it will make you make your ſelves new creatures; expreſſe your diligence therefore in labouring to adorne your hearts with graces that the Lord may take a delight to dwell in you; be diligent alſo in cleanſing your ſelves *from all pollution of fleſh and ſpirit*, that when the Lord commeth hee may finde no ſluttiſh corner within you, for the Lord hateth theſe: As the *Iſraelites* were to goe with a paddle, and cover every filthy thing, becauſe, ſaith the text, *The Lord walketh among you*, ſo muſt we doe, keepe our hearts cleane if wee will have the Lord delight to dwell with us, we muſt be diligent to remove out of his ſight whatſoever he hateth.

3. In keeping his commandements.

Laſtly, wee muſt be diligent in keeping his com-

mands; wilt thou ſay thou loveſt God, and yet doeſt diſobey him and rebelleſt againſt him from day to day? The Lord careth for no ſuch love, for indeede love cannot be otherwiſe judged of than in obeying: to ſay thou loveſt him, and keepeſt not his commands, it is but a dead love, and a picture of love, it is not love indeede, it is but as the Apoſtle ſaith, to doe it in word, and not in truth; for when you love him in deede, you doe the things he would have you to doe: Therefore ſo much diligence in keeping his commands, ſo much love, he that doeth moſt loveth moſt. And ſo you ſee the conditions that are required in this love, what a kinde of love it is that God will have at your hands, or elſe he will not take it of you.

Now my brethren, there remaines but one thing more, wherewith wee will conclude this point, that is, now I have beene ſo large in ſhewing you what this love is, wherein you cannot blame us if we preſſe you to it, becauſe it is one of the greateſt and moſt radicall vertues, faith and love, therefore we have beene the larger in deſcribing it to you; I ſay now you have heard what it is, what remains but this, to ſhew you the great danger in not loving? and that we wil make to be the laſt conſectary that we will draw from this doctrine:

I ſay, conſider how dangerous a thing it is to neglect it; the Lord you ſee requires it upon paine of damnation, whatſoever you have, yet notwithſtanding if you have not this love, you are not in Chriſt,

Chriſt, and ſo you ſhall be excluded. Let no man thinke that this is exaction, that it is a hard thing that the Lord requires it with this exaction: for what is it that he requires? If hee had required of you to offer ſacrifice, as he did in the olde law, then the poore man might have objected, he had not wherewithall; if he had required us to fight battells, the weake man might have ſaid he could not doe it, he was not able: but now young and olde, rich and poore, all can love.

God dealeth not hardly with us in requiring love: becauſe

1 It is that which every one may give.

Beſides if we conſider who it is that requires this love, is it not the great God of heaven and earth? is it not the Sonne? If hee had commanded thee the hardeſt thing in the world, if he had ſaid, thou ſhalt caſt thy ſelfe into the fire, thou ſhalt ſacrifice children to me, you are his creatures, and you muſt obey him: But when he requires this onely at thy hands, to love him, is it not equall?

2 Hee that requires this, might have required harder things.

Beſides, when he requires this, it is for your benefit, for when you have given the Lord your hearts, the Lord gives you them againe; even as the earth, the water it receives from the ſea, it returnes it better back againe in ſprings and fountaines, and pure ſtreames; ſo doth the Lord give you your hearts backe againe, when you have beſtowed them upon him, and withall he gives you leave to beſtow them upon other things, to love all things that you may and ought to love, and which is good for you to love; therefore the Lord may require it upon this penalty, for he askes but his owne, and what hee hath deſerved at

3 It is for our owne benefit.

at thy hands, therefore it is a moſt reaſonable and equall requeſt. *For what doth the Lord thy God require of thee,* ſaith *Moſes, but onely that you love the Lord your God?* So I ſay to you, what elſe doth the Lord your God require of you?

The danger of not loving the Lord.

But againe know this, that as it is a command full of equity and reaſonablenes, ſo the danger is the greater if you doe it it not; and what that is I will ſhew you but by one place, that is, 1 *Cor.* 16. 22. *Curſed is hee that loves not the Lord Ieſus, yea let him be had in execration to the death:* That is the place I would have you conſider, that now when you have beene acquainted with this whole doctrine of love, you might know the danger of not performing and doing it; whoſoever loues not the Lord Ieſus, let him be *Anathema Maranatha*, he curſeth him in two languages, to ſhew that it is a peremptory curſe.

1 Cor. 16. 22.

But what is that to be curſed?

To be curſed what.

My brethren, to be curſed is to be ſeparated, to be ſet apart or appointed unto evill, ſo that all that love not the Lord Ieſus, they are men ſeparated and ſet apart to evill, ſo that no man may meddle with them, no man may touch them to doe them good, as the Saints and thoſe that love the Lord they are ſet apart that no man may touch them for hurt; ſo it is here, when a man is curſed, the meaning is this, he is ſet apart, ſecluded from all good things, that none are to meddle with him, hee is ſet apart for evill, all things ſhall concurre together to doe him hurt; this is when the Lord curſeth any man, and this

is

is the caſe of every man that loves not the Lord Ieſus.

Our buſineſſe when we preach the Goſpell is but to offer the Lord Ieſus to you, that is all that we have to doe; and all that you have to doe that heare us, is to take Ieſus Chriſt, to beleeve in him, to love him: Now ſaith the Lord, if you will not doe this, if you will not love him, every ſuch one let him be accurſed. Now when the Lord ſhall curſe a man, as *Iſaac* ſaid, *I have bleſſed him, and he ſhall be bleſſed:* So whom the Lord curſeth, he ſhall be curſed, and it is a fearefull thing if you conſider it; and therefore wee will a little open it, and ſhew you wherein this curſe conſiſts:

Which I urge the more, becauſe it is an uſuall thing among men, when they come to conſider their ſinnes in particular, wherewith they have provoked God to anger, they looke upon this or that groſſe ſinne, but this defect and omiſſion of love they ſcarce put into the number of their ſinnes. But that you may know now what it is not to love him, you may conſider by the greatneſſe of the puniſhment, and that you ſee here is a curſe: Now that you may know what this curſe is, know that it conſiſts in theſe foure things.

The curſe of God in foure things.

First it conſiſts in this, hee ſhall be ſeparated from grace and goodneſſe, from holineſſe; and this is the curſe upon his ſoule in this reſpect, in regard of excluſion from grace, which is to the ſoule as an obſtruction in the liver is to the body, as a theefe in the candle is to the candle, which

1 Separate from grace.

causeth it to waste and consume, and weare away; so it is in this curse, when God shall lay it upon the soule of any man, he shall not thrive in grace, his inward man shall not prosper at all, he shall be still in the wearing hand, & the Lord shall take away from him that which hee seemes to have; when the Lord shall say to thee as to the figtree, *Never fruit grow more on thee*, that is a fearefull curse, when the Lord shall curse, and say to a man, though thou hast some leaves upon thee, there are some things that seeme to be good in thee, yet because thou hast not love, never fruite shall grow upon thee more. What a curse is it thinke you that shall make the soule of a man to wither, as the figtree withered after the speech of Christ, that is, when every thing shall drive a man off from that which is good, and carry him on to destruction; whatsoever befalleth him in poverty, in prosperity, riches, and friends or enemies, every thing shall breed his hurt: hee shall have riches when he is most ready to abuse them, he shall have adversity then when it is worst for him to be in adversity, that shall be to him as the lopping of trees out of season; hee shall be as an unthrifty sonne, set him to a trade in the Citty, there he goes downe the winde, put him to husbandry in the Country, that thrives not with him; such is the case of every one that loves not Christ. So my brethren, when Christ is preached to you, when you will not receive the doctrine, but refuse it, you see the doome here, saith the Apostle, let him be accursed; this causeth

seth men to goe away from the Lord, *Because they receive not the love of the truth*, therefore he gives them up to beleeve lies, because that men receive not Christ in the love of the Gospell, hee gives them up to a reprobate sense, from one degree to another, till there be no remedy. We see by experience, are there not many that are given up to the sinne of drinking and idlenesse, and company-keeping, and others, to other sinnes; you see many plod on in an olde tracke of sinne, some lying a long time in a dead sottish course, so as the most powerfull ministery in the world will not stirre them, which is an evidence that the Lord hath cursed such, therefore the ministry can doe them no good. And this is the first curse upon men that love not the Lord Iesus.

2 Separation from the presence of God.

But perhaps thou regardest not this curse because thou regardest not grace and holinesse from which it sequestreth thee, but yet there is another branch of it, thou shalt be separated from the presence of the Lord, that is, from the joy, from the influence, from the protection of God; and this is a very fearfull curse. You know what it was to *Cain* in the fourth of *Genesis*, when the Lord had cursed him, saith he, *I am hid from thy face*: that was the great curse that was laid upon him, of which he was most sensible that he was separated from the presence of the Lord. And my brethren, this is no small thing, because God is *the God of all comfort*, and to be separated from his presence is the worst thing that can befall us in this life: It was *Sauls* case, when the Lord had

Gen. 4.

once caſt him off, he was ſeparate from the preſence of God, ſo that when he came to aske counſell, the Lord would anſwer him no more, hee would have no more to doe with him: you know how fearefull and how bitter this was to *Saul*. On the other ſide, ſee how much *Moſes* magnifies this preſence of God; *Lord*, ſaith he, *if thou goe not with us, carry us not hence:* as if the preſence of God were the greateſt comfort in the world, as indeede it is. This is another thing wherein ye ſhall be curſed.

3. A curſe on the outward eſtate

Againe, there is yet another branch of it, yee ſhall not onely be ſeparated from grace, and from the preſence of the Lord, but there ſhall be a curſe upon your outward eſtate. It is ſaid of *Cain* in the ſame chapter, *Thou ſhalt be curſed from the earth:* it may be many that heare of being curſed from grace, and of ſeparation from the preſence of the Lord, are of that minde that they care not for it, that they regard it not; it may be you care not to be curſed from heaven: but to be curſed from the earth is that which goes neere to you, and that is a thing which the moſt earthly-minded man in the world is ſenſible of. Now you muſt know that whoſoever loves not the Lord Ieſus ſhall be curſed from the earth, that is, there ſhall be a curſe upon you in all earthly things, in all things that belong to this preſent life whatſoever they are.

Object. But you will ſay, wee ſee it quite otherwiſe, we ſee ſuch men as they, deſcribed to be men that abound in outward wealth, in outward bleſſings.

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It may be ſo in outward ſhew, but yet there is a curſe upon them notwithſtanding. *Abimelech* had the kingdome, yet there was a curſe that never ceaſed till hee was rooted out of the kingdome: The *Iſraelites* had the quailes, but yet there was a curſe with them: *Ahab* had the vineyard, but it was a curſe to him. So all theſe things that are of themſelves bleſſings and mercies in their owne nature, yet if the Lord will mingle them with a curſe, yee ſhall finde no eaſe from them at all: and this is a thing that is well knowne by experience, if the hearts of men will ſpeake what they know. This is the caſe of thoſe that love not the Lord, *The earth ſhall not give her increaſe*, you ſhall not have that ſound comfort, that ſweetneſſe, that influence of comfort from earthly bleſſings, though you have the creatures about you which naturally have bleſſings in them, yet they ſhall not give downe that milke for your comfort, you ſhall not be ſatiſfied with them, you ſhall ſee a conſtant emptineſſe in them, they ſhall be to you as the ſhell without the kernell; and ſo much more ſhall ye be miſerable, becauſe ye ſhall finde the leaſt comfort in them when you moſt expect it: the Lord meetes thus with thoſe that love him not in earthly bleſſings.

Anſw. A man may be curſed in outward things in the midſt of plentie.

But laſt of all, there is one branch of this curſe which exceedes all the reſt, that is the eternall curſe that ſhall be upon men for ever: while yee live here in this life there is a certaine ſhew, a certaine twilight of comfort that the Lord ſometimes affords even to evill men; but then there

4 The eternall curſe at the day of iudgement.

shall be a perfect midnight, then the Sunne of comfort shall set upon you altogether and rise no more: in that day, saith the Apostle, it shall be *the day of the manifestation of the just wrath of God:* in that day when the Lord shall open the treasures of his wrath, those which have beene so long time a gathering. While wee live here the clouds of Gods indignation are but gathering, then they shall grow thicke and blacke, and fasten upon you to the uttermost, then all the great deepes shall be broken up, then the flood-gates of Gods judgements shall prevaile and overflow you; that case shall be yours at that time, and this is a time which is to be considered by you now: in *Eccles.* 1.7. *Remember the dayes of darknesse, for they are many.* My brethren, eternity is an other thing than wee consider it to be while wee live in this world. In *Psal.* 78.38. *The Lord called backe his wrath, and stirred not up all his indignation,* but at that time the Lord shall stirre up all his wrath; yee doe here but sippe of this cup, but then yee shall drinke up the dreggs of it for ever. This shall be the case of those that love not the Lord.

Eccles. 1.7.

Psal. 78.38.

But you will say, this is afarre off, and therefore the lesse terrible, it is not neere at hand.

Men may be cursed though the curse be not executed.

Well, though this curse in which wee have shewed these foure branches, be not presently executed, yet remember this, that when we preach the Gospell to you, as we doe from day to day, and are still offering you Christ, beseeching you to come in, and take him and love him, but yet you

you will not, know that there is a thunderbolt alwayes following this lightening: when *Iohn Baptiſt* came and preached the Goſpell, hee tells them preſently of the curſe that was to follow: You doe not know the time when the Lord will execute this curſe; *Cain* was curſed many yeares before he died: and ſo *Saul*, when the Lord had rejected him, and had made a ſeparation between God and him, (for a curſe is but a ſeparation, when a man is caſt aſide and ſet apart for ſuch a purpoſe, ſo *Saul* was ſet apart for evill) yet hee reigned many yeares after, notwithſtanding hee was under the curſe. So thoſe that the Lord ſware in his wrath they ſhould not enter into his reſt, there was a curſe upon them, yet they lived many yeares in the wilderneſſe: Therefore though the execution be not preſently, and though thou be in proſperity for the preſent, yet it is but *Cains* proſperity, though he had his life continued, yet the curſe lay upon him notwithſtanding; therefore I ſay take heede of refuſing and deferring, leſt he ſweare in his wrath that ye ſhall not enter into his reſt; it is a dangerous thing to refuſe the Lord Ieſus when hee is offered the firſt, ſecond, third and fourth time, and ſtill you will not come in, take heede and remember that ſpeech of the Apoſtle that we named to you, *Whoſoever loveth not the Lord Ieſus let him be accurſed.* When the Apoſtle looked upon the men to whom hee had preached and written, you *Corinthians* to whom the Goſpell hath beene plentifully preached and

made knowne, thoſe among you that have heard me, and have beene made acquainted with this doctrine of the freeneſſe of Gods offering grace to you, if you will not take Chriſt in good earneſt, if you will not love him, let ſuch a man be accurſed: and brethren *S. Paul* was ſtirred up by the Spirit of God to pronounce this curſe. So I ſay, let theſe words continue in your mindes, that whoſoever loves not the Lord Ieſus let him be *Anathema Maranatha*; and *he that hath eares to heare let him heare what the Spirit ſaith*: for happy and bleſſed are thoſe that love the Lord Ieſus, but miſerable and curſed are thoſe that doe not love him.

FINIS.

THE

THE EIGHTH SERMON.

Galat. 5. 6.

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh by Love.

HAving spoken of faith and love, it remaines that we adde to them good workes, for which wee will goe no further than this Text, wee cannot have a fitter; for, saith the Apostle, when you come to have to doe with Christ Iesus, to be ingrafted into him, to make your selves first acceptable to God through him, all the workes you can doe are nothing, they are no more

more than the omiſſion of them, circumciſion is the ſame with uncircumciſion: But what is of moment then? Faith (ſaith hee:) But what faith muſt that be? Such a faith as begets love: And what love muſt that be? Such a love as ſets you on worke: ſo that you have a chaine here conſiſting of theſe three linkes; faith which when it is right will beget love, and love when it is right will ſet you on worke; faith which workes by love. So the point we will deliver to you out of theſe words ſhall be this:

Doct. Wee are to be iudged not only by our faith and love, but by our workes.

That we are to be judged not onely by our faith and love, but alſo by our workes, that no man hath faith and love, that none are new creatures, that none have ſincerity, but workes will follow.

This is a point which I doe not meane to handle at large as we have done the other, but will endeavour to finiſh it at this time, and it is a very neceſſary point, becauſe men are ready to applaud themſelves in their knowledge in their good meaning, in their honeſt deſires, and in the meane time they faile in their lives and actions: therefore as thoſe are the radicall vertues which indeede make up the new creature, *Faith* and *Love*, ſo you muſt know that good workes are never diſjoyned from them, whereſoever there is ſinceritie, and a new creature, good workes will follow.

Mat 7. The Scripture you know is evident in this, *A good tree bringeth forth good fruite*, *Matth.* 7. that is, it cannot be that a man ſhall have a new heart,

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it cannot be that a man ſhould be regenerate, but that his workes will be alſo new; looke how farre the heart of any man is holy, looke how farre his heart is put into a new frame of grace, in that meaſure his workes will be good, and his life ſanctified. In *Acts* 14.22. ſpeaking of *David*, *I have found a man after mine owne heart, who will doe whatſoever I will*: and in *Mat.*23.26. *Make the inſide cleane that the outſide may be cleane alſo*: As if he ſhould ſay, if the inſide be right, if the heart be ſet right within, if that be well moulded, the outſide will bee cleane, they cannot bee diſjoyned.

Acts 14.22.

Mat. 23.26.

If a man have a treaſure within, there will be ſilver in his ſpeeches and actions; but if his heart be nothing worth, his words and actions will be but meere droſſe: It is the ſcope of that, *Prov.* 10. 20. *The words of the righteous are as fined ſilver, but the heart of the wicked is nothing worth*: That is, when his heart is nothing worth, his ſpeeches and actions are nothing worth too; but the good man that hath his treaſure in his heart, there is ſilver and golde in his ſpeeches and actions, that is, they are likewiſe precious. Therefore let no man ſay he hath faith and love, and as good a heart as the beſt, though his actions be not ſo good, though he be not ſo ſtrict in his carriage; for it cannot be my brethren.

Prov. 10. 20.

For firſt of all, if a mans heart be good, hee hath the ſpirit of God dwelling there: now, ſaith the Apoſtle, 2 *Tim.* 1. 6. *The ſpirit is not a ſpirit of feare*, or a ſpirit of weakneſſe, a ſpirit that onely makes

Reaſ. 1 Becauſe every Chriſtian hath the ſpirit, and that is ſtrong. 2 Tim 1.6.

makes attempts, and is not able to bring things to passe; but it is *a spirit of power, a spirit of a sound minde:* That is, doe not thou pretend thou meanest well and desirest well, and thinke it is sufficient, but stirre up the gift that is in thee, set thy selfe on worke, doe the actions that belong to thee in thy place, and doe not say I am not able to doe it; for wee have not received a spirit that is weake, but a spirit of power: the same I may say to every Christian, If ye be in Christ, yee have the spirit, which is a spirit of power. So you have
Gal. 5. 25. it likewise, *Gal. 5. 25. If you live in the spirit, walke in the spirit:* that is, if you have so much of the spirit as to make you living men, shew it by walking in the spirit, by following the spirit, by doing that which the spirit guides you to; therefore it is impossible that a man should have a right minde, but that his workes also will be good, be-
2 Tim 2. 1. cause grace is strong: in 2 *Tim. 2. 1. And thou my sonne be strong in the grace received, &c.* As if hee should say, grace is a strong thing, it strengthens every man that hath received it; if thou professe thou hast received the grace of Christ to regenerate thee, to change thee, and to make thee a new creature, let that appeare by shewing thy selfe strong in thy actions, able and ready to doe every thing that belongs to thee in thy place. Indeede flesh is weake, so much flesh, so much weakenesse, for that is weake and fading, and withering, and mutable; it is grasse, and all the purposes of it and the desires of it are no better: but the spirit is strong, and grace is strong, quite contrary

trary to the flesh: as the Prophet speakes, *Isa.* 31. 3. *Yee are men and not Gods, flesh and not spirit:* when he would shew their weakenesse, as if weakenesse were a concomitant of the flesh, and strength a concomitant of the spirit: Therefore if you have the spirit of Christ in you, there will be strength to goe through good workes, not onely to intend them, and purpose them, and resolve on them, but you will put those resolutions and purposes in execution. Isay 31.3.

Secondly, it must needes be so, because there is a chaine betweene good workes and the inward rectitude of the heart, a chaine that cannot be disjoyned; for ye shall finde that these three things alwayes goe together. *Reas.* 2. Inward rectitude and good workes alway goe together.

First, as that indeede is the beginning of every mans renewing, there must be a knowledge, a man must be enlightened, hee must be renewed in the spirit of his minde, as the Apostle saith. Now if the knowledge bee right, if it bee a convicting knowledge, a sanctifying knowledge, a knowledge to purpose, it will draw on affections, it cannot chuse, they are never separated: you are never truly enlightened by Gods spirit, but affections follow necessarily, and then if the affections be right, if knowledge draw on holy affections, love, and feare, and desires, &c. affections are the immediate principles of actions, there is no man that hath right affections, but good workes will follow: so that these three are never disjoyned, sanctified knowledge draweth on holy affections, and holy affections draw on good

Mat 13.5.

good actions: as yee have it in *Matth.* 13.5. *Their hearts are waxed fat, and their eares are dull of hearing*, and why? you shall see the chaine there, *lest seeing with their eyes they should understand with their hearts, and be converted, and I should heale them:* Marke it, if they should see with their eyes, the Lord hath given them up to judge amisse of things, that seeing they doe not see, that is, they see not to purpose, they are not convinced, they doe not judge; for if they did see with their eyes, that is, if they did see indeede, they would have understood with their hearts, their affections would follow in their hearts, and if they were set aright, then they would be converted, that is, their lives would be turned to God; and if these three were done he must needes heale them: but saith God, I am resolved not to heale them: therefore they shall see as if they did not see, for these will draw on one the other. So I say, if the heart were right, if there were faith and love, good workes would follow: therefore let no man say hee hath grace, hee hath love and faith, except his life also be holy and good.

Reas. 3. Because there is a new nature.

Lastly, whersoever there is faith and love, there is a change of nature; for you know that whersoever they come, faith that is effectuall, and love that followeth from faith it makes a man a new creature, they are the very things wherein a new creature consists: Now when a mans nature is changed, it must needes be active, for that which is naturall to a man, he doth without unevenesse, there is no inequality in his doing it, he doth

doth it constantly, where there are naturall principles of actions, the actions flow like water from a spring: indeede where the nature of a man is not changed, that is, where there is onely good purposes and good desires, and no alteration of nature, there actions doe not come as water from a spring, but as water from a pompe that is forced and extorted; but where there is a change of nature, there is no difficultie, a man doth it with facility and with desire, it is his *meate and drinke to doe the will of God*. Therefore I say good workes will follow, there will be the same degree of holinesse, of rectitude in your lives, in your actions, as there is of grace, as there is of faith and love in your hearts. And this is enough to make the point plaine to you, the maine businesse will be to make use of it, and to apply it to your selves.

Vse 1. Not to be content onely with good meanings

And first let us make this use of it, not to content our selves with good meanings onely, as it is the fashion of men to say, my heart is as good as yours, and my meaning is as good as yours, though I be subject to infirmities, though I cannot make such a shew, though I cannot doe so much as others doe; this is the common objection, and though men say it not constantly, yet they thinke it, otherwise they would not content themselves in such a condition as they doe. But I say, deceive not your selves in this, for, my brethren, you must know that you may have good purposes and good meanings, we will not deny you that you may have these, and yet have no true grace; for you must know th t good purposes

Good purposes whence they arise.

ses and desires may arise from these two things, which every unregenerate man is capable of.

1 Knowledge.

There may be knowledge, as you know an evill man may have knowledge of all the mysteries of salvation as well as the most holy; I doe not say he hath the sanctified knowledge, but the law of God is partly written in his heart, the Lord hath taught every man somewhat.

2 Approbation of that which is good.

Secondly, in an evill and unregenerate man there may be not onely knowledge, but an approbation of that which is good, they can approove that which is good, so farre they may goe; I doe not say they can delight in it, for that is another thing, they doe not love and delight in it, that is not sutable to them, yet they may approove it. Now from these two principles, to know that which is good, and to approove it, they may goe so farre as to purpose and desire to serve God, they may have good meanings, but yet if actions follow not, if there be not reformation in their lives, if a man deny not himselfe in his beloved sinne, if hee come not to that outward profession of holinesse that is required in Scripture, and is seene in the lives of the Saints, he hath nothing to comfort himselfe withall; these good meanings will not serve the turne.

For know this, though it be true as wee see there may be actions where there is no sound heart, as the second and third ground brought forth a kinde of fruite when there was neither of them right; hypocrites you know may goe farre, they may make a blaze as your commets doe more

more than the true ſtarres: though this be true, that there may be abundance of good workes where there is no rightneſſe and ſoundneſſe, no ſincerity, no pureneſſe within; yet againe alſo on the other ſide, whereſoever there is ſincerity there are good workes, and though many times the outſide be cleane when the inſide is not, yet the inſide is never cleane but the outſide is cleane too: And that is the thing we muſt examine our ſelves by; though it be not a good rule to ſay I have good workes, therefore my heart is right, yet it is a good rule to ſay on the other ſide, I want good works, therefore my heart is not right; except there be a generall reformation in your lives, except things be reformed that you know to be amiſſe. Indeede when it is not revealed to you, then there is ſomething for you to ſay, but when you know that ſuch a duty is to be done, that your ſpeeches ſhould be holy, that they ſhould be ſeaſoned with ſalt, that you ought to abſtaine from ſinnes of all kindes, from all appearance, that you ought not to admit any kinde of dalliance, not the leaſt touch of any ſinne; now not to ſet your ſelves with all your might to reforme this, this is a ſure argument you are not right; for if the generall frame of the heart be good, there will be a generall reformation of the life. Therefore let no man ſay I purpoſe well, but in this particular infirmity I muſt be ſpared, to ſuch a thing my nature is prone, and I am given to it, I cannot tell how to refraine it, and I hope it is not ſo great a matter; ſay not ſo, for if the

Though there may bee good workes where the heart is unſound, yet wherever the heart is ſound there is good workes.

heart be right, the actions will be right and unblameable.

Simile. For though you see sometimes a man may have a good colour from flushing and painting, when the constitution of the body within is but crasie and unsound; yet againe it is true there is never any that hath a sound and haile constitution, there is never a healthfull body but the complection is good; the heart is never right, but you shall see it without, though you have leaves without fruit, yet you never have fruite but there are leaves, there are actions appearing. Therefore learne to judge aright of your selves, content not your selves with good purposes, onely you see the complaint of the Scripture of the lacke of this in people. What is the reason the Lord calls for *obedience rather than sacrifice?* becausе that is the touchstone that every man is tryed by; *I am weary*, saith he, *of your fat of rammes, I am burdened with your sacrifices, Esay* 1. The thing that I desire is that you *cease to doe evill, and learne to doe well*, that is the thing that the Lord lookes for at every mans hand, these outward performances are good, they must be done, and these good meanings must be had, but yet that is not enough, you are not to judge your selves by that.

Isay 1.

Object. But it will be objected, that the best men have their failings, those that have a good heart, yet doe wee not finde them subject to infirmities as well as other men? and if this be the rule we are to be judged by, who shall be saved?

Answ. To this I answer first, it is true that the most holy

holy men may many times doe that which is ill, but it is by accident, it is when they are transported, when they are carried beſides their purpoſe: As a man that is bound for ſuch a place, ſayling ſuch a way, his compaſſe ſtands ſtil right, he alters not that, though the wind carry him violently another way, yet he lookes ſtill to the right way, that is his intent ſtill; and it is knowne by this, when the winde is over, and the guſt is paſt, he returnes againe and ſaileth to the haven he intended to goe to at the firſt: So it is with all the Saints, they ſaile by a right compaſſe, their intents are ſtill good, whenſoever they doe otherwiſe it is by accident, it is when they are overborne by ſome temptation, by ſome paſſion, when they are not perfectly themſelves.

Holy men have failings,

1

When they are ſuddenly transported.

Simile.

Againe, you muſt know this, that every holy man as hee hath grace in him, and a principle of holy actions, ſo he hath alſo fleſh in him, and a principle of evill actions; now that principle may ſometimes prevaile and get ground of him, yea it may prevaile mightily ſometimes, and make him doe as evill actions as the worſt man: For that is a true rule, a man that excelleth in grace may ſometimes excell in ill doing; you muſt take me aright, that is, a man that hath a more impetuous ſpirit than another, ſo that none excelleth ſuch a ſpirit when it is ſet aright, he may be as impetuous in evill-doing for a fit, for a time, when that evill principle within him ſhall get the better. Therefore though you ſee a good man ſometime unlike himſelfe for a fit, yet it is at that time when

2

Holy men have fleſh in them as well as ſpirit

the fleſh prevailes; for now grace though it be there, yet ſometimes it is laid aſleepe, it is not alwayes acted: As the Philoſopher was wont to ſay, It is one thing to have knowledge, and another thing to uſe it alway; ſo it is with grace, ſometimes the Saints doe not uſe that grace and holineſſe, and hence it is that they are ſubject to great failings; but I ſay it is by fits and by accident, the conſtant courſe of their life is right, becauſe the conſtant frame of their heart is right.

Object.

But againe there is another objection on the other ſide, that evill men ſometimes doe well as well as good men doe ſometimes ill.

Anſw.

The good that evill men doe it cannot bee ſaid that they doe it. Rom. 7.

To this I anſwer, that it is true they doe ſo, but yet we muſt know that it is not they that doe it, but the good that dwelleth in them, as the Apoſtle ſpeakes in *Rom.* 7. which may be implyed on the contrary; when any regenerate man ſinneth, it is not he that doth it, but the ſinne that is there; that is, it is not the maſter of the houſe, but a rebell that is crept in by accident: ſo I ſay of euery evill man that doth that which is good and right, it is not he that doth it, but ſome good that is there. For it is one thing for a man to have good things in him, and another thing to be a good man, hee may doe ſome things ſometimes for a fit that are good, Gods Spirit may be there to helpe him to doe much; I ſay not that the Spirit dwells there, but he may take up his lodging for a time, and from him he may have common aſſiſtance, common gifts that may enable him to doe much: Therefore I denie not but thoſe

A man may do good, and not be good.

may

may have many good flashings of lightning that may enable them to doe much; onely this wee say, *The Day-spring from on high* never visited them, that is, the morning never riseth upon them, to guide their feete in the way of peace, for that is proper to the Saints; they never have any constant light that leadeth them so farre as to bring them in: they have some lightenings indeede that guide them in this or that particular, to helpe them in a step or two, to enable them to doe many good actions by fits, but not to bring them to perfection.

Vse 2. Christians better taught than great learned men without grace.

Secondly, if this be so that we are to be judged by our actions, then this will follow from it, that poore Christians are better taught than the greatest Clerkes, they are better taught I say, because they doe more, therefore indeede they know more; for all the knowledge wee have, all the sinceritie, whatsoever is right within us, if it be to be judged by the actions, then he that doth most hee knowes most; for no man knoweth more than hee practiseth, because what knowledge soever a man hath that hee practiseth not, marke it, it is a dead knowledge, it is an inefficacious knowledge. When things are dead and inefficacious, wee say they are not; as leaven that doth not leaven the dough, it hath but the name of leaven and no more, the thing it selfe is wanting; it is not knowledge if it bring not forth practise. As we say of of drugges, they are not true when they doe not worke, but they are false and counterfeit. Every man is to be judged by what

he doth: Therefore I say those that doe most, those are knowing men, *Those that seeme to know*, as the Apostle saith, *know nothing as they ought*: a man may know much, a man may have a large extent of knowledge, yet this is true of him, if his life be barren, if he bring forth nothing into action all the while, hee knoweth nothing as hee ought to know, though he know much: On the other side, the other sort though their extent be never so small, yet what they know they know as they ought. Therefore when you looke upon men in the world, when you would make a judgement of them, I say those that know most they are not the best, you must not put them in the highest degree, when you come to matters of religion, but men are to be judged by their actions; when men have knowledge onely to know, as they have money to account with, and not to buy and sell with it, it is but dead, a man hath no good by it, that money makes him not the richer; so men that have knowledge onely to know with, not to make them more usefull in their lives, more serviceable to God, and profitable to man, it is unprofitable knowledge: therefore those are the wisest men, let them seeme never such fooles, though they are not able to speake so much as others, yet they know most that practise most. For there is that difference betweene art and wisdome; indeed it is true in matter of art, hee that omitteth wilfully may be the best artist, because there is no more required of him but skill, and it is but some errour in him, it is the commendation of

of his art that hee erreth willingly: But now in matter of holineſſe and ſanctity, there hee that knoweth and doth not is the greateſt foole: For wiſedome conſiſts moſt in that. Wiſedome comprehends indeed theſe three:

Wiſedome in three things.

Firſt, to invent, to ſee, to know and underſtand things.

Secondly, to judge aright of things you know.

Thirdly, to put in practiſe that which you have concluded to be the beſt, and this latter is the greateſt part of prudence: Therefore thoſe men that know, that can diſpute well, that have cleare underſtanding, and yet doe nothing, they are the unwiſeſt; againe, thoſe that can ſpeake little, and perhaps have not ſuch a treaſure of knowledge as others, and yet can doe more, they know more than the wiſeſt. Therefore let us not miſeſteeme thoſe that are good Chriſtians, and holy men, and ſet too high a price upon others; for there is an errour under that, and it hath an ill conſequent to judge of religion by the opinion of thoſe that are onely knowing men in religion: No, beloved, religion is the art of holy men, and not of learned men, and it was the cuſtome of former times to judge of hereſies not ſo much by diſputes, as by the lives of thoſe that have beene the profeſſours of them: and that Chriſt directs us to, *You ſhall know them by their fruites:* and what are thoſe fruites? their fruites are their actions.

Religion an art of holy men not of learned men.

We learne at ſchooles what to ſay in ſuch a controverſie, how to diſpute rather than how to live: and that is the complaint wee may take up

in theſe knowing times, where *knowledge* (I confeſſe) *abounds as water in the ſea,* but practiſe is thinne and rare, *like graſſe upon the houſe top, of which the mower cannot fill his hand:* and that is the burden of us that are Miniſters, that we teach much, and ſee little fruite, wee ſee no amendement of mens lives, men doe the ſame things that they were wont to doe, the duties they were wont to be defective in, they are defective in ſtill. Alas my brethren, the end of our preaching is not that you ſhould know, but that you ſhould doe and practiſe: as it is not the deſire of the ſhepheard that his ſheepe ſhould returne their meate in hay againe, but hee would have it in their milke and fleece; ſo it is not our deſire that you ſhould only know, though indeede many come ſhort of that, but that you ſhould ſhew it in your fleece and milke, ſhew it in your lives, that all the world may ſee it there. It is not enough for him that deſires to write, to ſee the coppy, and to know it, and the faſhion of the letters, but then hee hath learned it when he can write after it: ſo you muſt know ſciences are of two ſorts, indeede ſome there are the end of which is onely contemplation and knowledge, but ſome there are the end wherof is action, and they are no further good than we practiſe them. What is muſicke, but the practiſe of it? what is phyſicke? the knowledge of all will not heale a man, but the taking of it: ſo it is with Divinity, the knowledge that we teach is nothing worth, if you know as much as could be knowne, it were all nothing worth without practiſe,

Sciences of two ſorts,

practiſe, practiſe is all in all; ſo much as ye practiſe, ſo much you know. It is a great matter to have your judgement true in this caſe, for when men ſhall applaud themſelves meerely in this, that they know and have right purpoſes and honeſt deſires, and ſhall eſteeme their eſtates by this, it cauſeth men to content themſelves with a looſe and a negligent life; but wee muſt know that God judgeth us by our actions, and that is our beſt rule to judge by too, therefore we ſhould learne thus to judge our ſelves.

If you object, but it is a rule that wee have heard often, that the will is often taken for the deed, and if the will be preſent with us, though the action doe not follow, yet wee are accepted according the will. *Object.*

To this I anſwer in briefe, firſt, it holdeth only then where there is ſome impediment which you cannot remove: as for example, a man hath a deſire to doe good to ſuch poore people, hee hath a compaſſionate heart, hee is willing to be bountifull, but he wants meanes to doe it, in this caſe the Lord accepts the will for the deed; for upon that occaſion is this delivered in this place by *S. Paul:* ſo it is in every thing elſe, when you have a deſire, and there commeth ſome impediment that it is not in your power to remove, then the will is accepted for the deed. As when a man hath a deſire to move his hands, his legges or armes, but becauſe of a palſie that hangs upon him, he is not able to ſtirre them, here the will is for the deed, he is not able to doe it, though the minde

Anſw. The will taken for the deed:

I When the impediment cannot be removed.

minde be right and the desire good; so when you come to such duties that are not in your power to doe, when there are some impediments that you are not able to remove, here the will is accepted for the deed.

2 When a man is ignorant of some things, and yet his desires are right.

Sometimes a man is ignorant of some particulars, and hee hath a desire to obey God in all things, here the will is accepted for the deede, though he be not come to that degree of perfection as others are: but as men apply it commonly it is amisse, for when a man thinkes I have a good purpose to doe this, but I cannot pray, I cannot be so strict in looking to my actions and speeches, here the complaint is not right: for if yee stirre up your selves, and doe the utmost you can doe, the deede will follow the will, there is no such impediment here but that you may remove. Therefore our answer is, that the reason why you cannot doe, is not because of such impediments that you cannot remove, but because your will is not yet right, which the Schoolemen call an imperfect will; it is but such a will as the Wiseman speakes of concerning the sluggard, hee willeth and *lusteth, and hath not*: and what's the reason? If it were a full, a compleate and perfect will, it would draw action with it, hee would not be a sluggard any longer, but hee would draw forth his hands to doe somewhat to bring his desires to passe, but indeede he hath but light wishings and no more. And so it is with men in christianity, they are as *Salomons* sluggard, they wish they had such sinnes mortified, that they had such graces, they

they wish they could attaine such a measure of faith & love, but they take no paines: no man hath height of grace without paines; doe you thinke to get the greatest excellency in the world without paines? It is true, the Lord must doe it, but yet he doth it by your selves, you are agents in the businesse: Therefore doe not say I wish well and desire well, for if you would doe your uttermost that you ought to doe, if your will were full and compleate, and desires right and strong, you would doe more, you would excell more in grace, you would amend your lives more, you would have your lusts more mortified: therefore let not this deceive you. I should presse this further, but wee will come to the last thing, because I would conclude this point with this time, and that is,

No man hath a great measure of grace without paines.

Vse 3. An exhortation to doing.

To exhort you to be doers, that your faith may be *effectuall faith*, and that your love may be *diligent love*: This is the great businesse which we have to doe, and the thing which for the most part wee all faile in, that there is no doing, no acting, no working of our faith; be exhorted now therefore to adde to your faith diligent love, especially you that professe your selves to be growne Christians, looke you to it, and know that as in nature every thing when it is ripe brings seede and fruite, if not it is but a dead thing, a dead plant that keepeth the roome idle; if there be that ripenesse and maturity in you, shew it by bringing forth seede and fruite, shew it by doing something. For, my brethren, we are called into the Lords vineyard for the same purpose; it is not for

Motives to be workers.

for you now to ſtand idle, the time of your ſtanding ſtill is paſt, it is for you now to worke, for ye are now come into the day. That exhortation is excellent, 1 *Theſſ.* 5.6,7,8. *Let not us ſleepe* (ſaith he) *as doe others, we are come out of the night:* thoſe that are ſtill in the night, it better beſeemes them to ſleepe, and to ſit ſtill and doe nothing, but let not us ſleepe as doe others, for we are of the day; let it not be ſo with you as with others, to be much in ſpeech onely, but labour to be much in actions. As it was ſaid of *Gideon, Vp and be doing, and the Lord ſhall be with thee,* ſo I ſay to every one, up and be doing, and the Lord ſhall be with you; that is, though perhaps you doe not finde that vigour, that fervencie and livelineſſe of ſpirit, yet be doing notwithſtanding, it is your wiſeſt way, for that doing will increaſe the grace within you: exerciſe increaſeth health, as well as health enables to exerciſe, ſo the uſe of grace will increaſe grace and other abilities; motion cauſeth heate, as well as all motion commeth from heate, ſo every good action proceedeth from grace, and good actions intend grace: and therefore be ſtill acting, and judge of your ſelves by that, for what is grace, what is that you call Chriſtianity elſe, but to doe that which another man cannot doe? Therefore if there be ſuch a difference betweene you and others as you profeſſe there is, ſhew it by doing that which another man cannot doe, by expoſing your ſelves to that danger, to thoſe loſſes for any good cauſe, which another would not doe; by ſpending more time in prayer, by

taking

1 Theſſ. 5. 6,7,8.

The uſe of grace increaſeth it.

taking more paines with your hearts from day to day than others doe, by keeping the ſabbath better than others doe, by being more exact in looking to your wayes, that you may *be holy in all manner of converſation*, that other men will not doe: I ſay ſhew your grace, ſhew your regeneration, by being new creatures, by doing more than others, this is that which wil make the world beleeve that you are Chriſtians in good earneſt, and not in ſhew onely, that your profeſſion is in deed and in truth: and truely there is no other way, this doing is that which makes a man excellent. You heare men complaine of the barrenneſſe of their grounds many times, wee may likewiſe juſtly take up the complaint againſt the barrenneſſe of the lives of men.

How goodly a ſight is it when a man looks into the husbandry, to ſee the vine full of cluſters, to ſee the furrowes full of corne, to ſee the trees laden with fruite; when we looke upon men, it is the goodlieſt ſight we can behold in Gods husbandry, to ſee men full of actions and good workes; I beſeech you conſider of it ſeriouſly, and now ſet upon the doing of it while there is ſand in the houre-glaſſe, your life will not laſt long, the day doth not continue alwayes, the night will come when no man can worke. When a candle is put out, you may kindle it againe, when the Sunne is ſet, it riſeth againe; but when our life is paſt, when the glaſſe is runne, it ariſeth no more, it is turned no more, *It is appointed to all men once to die*: if ye might die twice or thrice, it were

A goodly ſight when mens lives abound with good workes.

were another caſe; but now it is your wiſedome therefore while it is time, while this ſhort day, laſts, to doe that you have to doe concerning your ſalvation with all your might, becauſe the time is ſhort.

A true property of wiſedome.

There is nothing that is a truer property of wiſedome than for a man to take holde of opportunities, not to loſe the day, nay not an houre in the day; for time is moſt precious, it is like golde of which every ſhred is worth ſomewhat: it is your wiſedome therefore to be oft ſowing ſeede to the ſpirit, there is none of thoſe good workes, not the leaſt of them but will doe you good in the latter end; for alas what are your lives but your actions? ſo much as you doe, ſo much you live, your lives are ſhort of themſelves, why doe you make them ſhorter by doing nothing? for as wee have ſaid heretofore, one man may live more in a day than another in twenty, becauſe hee doth more, you live more as you act more.

Simile.

Pleaſure and contentment is in action.

Beſides, what is it a man ſerves for in all his labour under the Sunne? what is it that hee deſires but pleaſure, comfort and contentment? Now, my brethren, this conſiſts in doing, in working, for all pleaſure followeth upon operation, and further than there is working there is no delight. Therefore it was a wiſe ſaying in that Philoſopher, that the happineſſe and comfort that a man hath in this life conſiſts not in abundance of wealth, in ſwimming in delights, but it conſiſts in doing the actions of a living man, which is the greateſt comfort you can finde here in

in this life: Doe the exercises and actions of holinesse, and the more yee doe, the more comfort yee shall have; for even as light followeth the flame, so pleasure and contentment followeth action.

The end of our life.

And besides (my brethren) what doe you live for, is it not to glorifie God? You professe so much, and how is it done? Not by your desires or good meanings, but by your actions, those are the things that men see and feele, and glorifie your heavenly Father: for when your actions shine before men, *Herein is my Father glorified*, saith Christ, *that ye bring forth much fruite*: the doing of much is that which brings glory to God, the more you doe this, the more glory you bring to him.

1 To glorifie God.

Againe, another end of your life is to doe good to mankinde; shall they be able to fare the better for your purposes, for your good resolutions? no, they fare the better onely for that you doe for them and to them, it is your actions that benefit men.

2 To doe good to men.

Lastly for your selves, what is it that helpeth you and doth you good? onely your good deeds and your actions, it is that which furthers your reckoning and account: That place is much to this purpose, *Phil.* 4. 17. *I care not for a gift, but I desire fruite, because it will further your account*: marke the phrase, the meaning is this, every good worke that a holy man doth from the time of his regeneration, (for till then no actions are spiritually good) it is put upon his score, it stands upon his reckoning,

Phil. 4. 17.

reckoning, there is not a penny nor a halfepenny loſt, that is, the leaſt good worke is not done to no purpoſe, but the Lord will repay him againe euery pennie and farthing: this (ſaith hee) will further your account. And when will the Lord pay? Not onely in the day of judgement, then indeede you ſhall be paid to the uttermoſt, but you ſhall be paid even in this life; marke that too, *You ſhall have an hundredfold here*, ſaith Chriſt, *They that forſake father, or mother, or wife, or children, ſhall have an hundredfold in this life.* Therefore brethren if there bee any wiſedome in the world, this is the onely wiſedome, to be ſtill doing, to be much in actions; Why doe you trifle out your time therefore to no purpoſe? *Why ſit ye idle here?* why doe you not riſe up and beſtirre your ſelves? why doe you not fill your lives with many actions? You have good purpoſes in you, why doe you not ſtirre them up? It is true indeede we are becalmed many times becauſe the Spirit doth not blow upon us, but yet notwithſtanding if we would pray for the Spirit, the Lord would quicken us.

Object. But you will ſay, alas what ſhall wee doe, it may be our callings give us no opportunity to doe that which other mens callings doe: if we might be Preachers, and have ſuch and ſuch buſineſſe wherein wee might onely minde the things that belong to ſalvation, then it were eaſie.

Anſw. In every calling men have occaſion of doing good. My brethren, you muſt know that you ſhall finde continuall occaſions of doing good actions every day, whatſoever your callings are. It is an

errour among the Papiſts, to thinke that to give almes, to crucifie the fleſh and to uſe that hardly, to faſt, and the like, that theſe are the onely and the moſt glorious actions: they are exceeding wide; good actions are nothing elſe but to doe the will of the Lord, and to bring forth fruite; the fruite of every tree in the orchard is but as the actions of every man; and then are the trees good to the husbandman, when they are full of fruite. Every action that you doe is that fruite which God lookes for, now that fruite is good workes, that is pleaſing to the gardener, to the husbandman: Therefore to doe the Lords will is to doe a good worke. Now by this you may ſee what a large field you have for good workes, in what calling ſoever you are ſet, though it be never ſo meane a place you have.

Good actions, what.

To ſuffer impriſonment and diſgraces for good cauſes, this is a good worke, for it is a great worke to ſuffer, and in that you doe the will of the Lord. When a man is ſicke, and lieth in his chamber upon his bedde, ſicke of a conſumption or a feaver, that he is not able to ſtirre; yet to doe this with obedience, to ſubmit then to the will of the Lord, is a good worke: for to beare a burden is a worke, to beare ſickneſſe and calamity after this manner, is a worke, to thinke the Lord hath put me into this condition; he might have given mee ſtrength to goe abroad as others doe, but he hath laid ſickneſſe upon mee, I ſay the right bearing this burden is a good worke.

Good workes, In ſuffering.

In ſickneſſe.

Againe, to take paines with our hearts, to maſter

In maſtering our luſts.

ſter our unruly luſts and affections is a good worke. Doe not you reckon it a worke to breake horſes, to maſter coltes? It is the trade of ſome men to doe ſo: and is it not a good worke for you to get victory over your luſts, to tame your unbridled natures, to curbe your unruly hearts and affections in all the variety of occaſions that ye paſſe through? It is a worke to behave our ſelves as becomes Chriſtians decently and comely, and holily, in poverty, in riches, in honour, and diſgraces; to behave our ſelves under theſe things in a right manner, to carry our ſelves patiently and holily through them as becomes good Chriſtians, this is a good worke, and this belongs to every one, though his calling be never ſo meane.

When *Paul* ſtood at the barre, and *Feſtus* reviled him, and ſaid he was a *mad fellow*, the ſuffering of this was a worke in *Paul*: Marke his manner of carriage in it, *I am not mad moſt noble Feſtus*: there was a work in that. So I may inſtance in the things wherein you may ſeeme to doe the leaſt; the ſtanding ſtill in ſome caſes is a worke the Apoſtle makes among the great workes that are to be done by Chriſtians, this to be the chiefe, *To keep our ſelues pure and unſpotted of the world*, to paſſe through all occaſions, & to be never the worſe for them, to go through all defilements of this preſent life, & not be tainted: and if this be a worke, how much more is it then to be ſtill doing, to be in act and operation alwaies? Therfore doe not ſay you want when you ſhall alwayes have occaſion enough of that.

But

But you will say, these generalls are good to exhort us to be doing, but yet in particular what would you have us to doe now?

Quest.

I will instance in some few things, there are certaine times of working; as husbandmen, some times they have times of harvest, and some times they have seed times, wherein it is requyred, that they worke more then at other times: so the Church of God hath times and seasons, and the common wealth hath some seasons and times when men should be set aworke to doe more then ordinary, to doe more then at other times; and you all know this is such a season, wherein there should be working of every one in their severall places, I say it is time now for men to bee working more then ordinarie.

Answ. Our workes must be sutable to the season.

But you will say, what is it you would have us to doe?

Quest.

My brethren, *Contend for the faith once delivered to the Saints,* marke it, the worke must be to contend for it, you must be men of contention, let the world say what they will of you, it is a dutie that lies on you, it is that which the Spirit calls for from you, that ye be men that should contend; you must not doe it coldly, and remissely, but earnestly to strive for it, let not pretence of indiscretion hinder you, for discretiō when it is right, teacheth a man not to doe lesse but more, and better then an other man, discretion we say doth not take mettall from Horses, but guides those horses and puts them in a righter way, discretion makes no man lesse active, but it giues his actions a better tincture.

Answ. Duties suting the present times.
1. Contend for the faith.

Discretion.

So againe, let us not say we must be moderate, for what is that moderation? Indeed the moderation that keepeth from actions, wherein is excesse, is good; but if you meane by moderation to goe a slow and easie pace in the wayes of God, that is coldnes, idlenesse, carelesnesse, there is no excesse in any good way. Therefore that is your worke now to contend for the Faith, that is, for all the points of faith, for every jott of that is precious: saith the Apostle *Iude*, it is but *once delivered to the Saints*, as if he should say, it is too precious a treasure oft to bee despenced, it was but once delivered to the world: if Christ did meane to come againe, and renewe the Articles of our faith, we might be more remisse and negligent, for if we did loose them he might restore them againe, but they are but once delivered, therefore your care must be to keepe them the better.

Moderation.

The faith once delivered.

Besides, it is the common faith, therefore every man hath interest in it; do not say therefore, what haue I to doe, it belongs to these and these men to looke after it: it is the common faith, and every man hath part in it, and should contend according to his place and power, and within his spheere; and remember it is a matter of much moment, for every part of the fath or little matter of faith (I speake now of the whole doctrine of faith) that you should be exceeding exact in keeping of it, that it receive no detriment, especially in matter of opinion. For my brethren, you must know, that it were better there should bee great offences committed in the land, great and no-

Common faith

Errour in opinion worse then errours in practise.

notorious crimes, then that there ſhould be any loſſe in the matter of faith, becauſe where the opinions of men are ſett wrong, that is a principle that carries them ſtill on. Great ſinnes come from great paſſions, and men are able to ſee them, and when the paſſion is gone over, they are eaſily recalled againe; but errours in opinion are matters of great moment, therefore it belongs to every one to looke to it, to us that are Preachers in our places, to Magiſtrates in their places, to every man to contend for the common Faith: and know this my brethren, that their are certaine opportunities which the Lord giues you, and you muſt take heed of neglecting them, it may be to let a thing goe ſome times, it will never be recovered againe. Therefore looke that you be diligent in it, ſtirr up your ſelves to doe it, while there is occaſion offered. In other things, men are apt to be men of action, they would have imployment, and worke that they may bee ſome body in the world, and it is very well, there is ſomething in that, it is a nobleneſſe of diſpoſition ſo to doe; but alas, what poore and weake reward haue you for that? it may be a little vaineglory, it may be ſome applauſe from Princes or people, it may be ſome emptie airie preferment. To doe the will of the Lord, the worke he hath given you to doe, it is no matter what it is for, a ſervant muſt not chuſe his worke; I ſay whatſoever it is, though in never ſo meane a thing, the greateſt excellencie is to do his will that makes us Kings and Princes to him that makes us partakers of the Royall bloud, as

Christ saith, *These are my brothers, and Sister, and Mother, that doe the will of my Father.* It is this doing of his will, this action that puts you into a high condition: I see not that *Paule* was ambitious of any thing but of this, that he might be doing, that he might liue a usefull, a profitable life,

Rom.15.20. in the 15. *Rom.* 20. *I was ambitious* saith *Paule, to Preach the Gospell, even where it had never been preached*, this is all my ambition to put my selfe upon the hardest taskes: so it should be your ambition to doe some thing for the Church. When you reade the storie of *Moses*, that *He was mightie in word and deede*; of *David*, of the Iudges, and the Worthies of the Church, they should be so many incentives to you, to stirre you up to be doing in your place.

2.Duty, Fast and pray. But this is not all that we would commend to you at this time, to be men of action, and to observe the opportunities, but there is an other thing, and that is this, that likewise the season cõmends to you, that is, to fast and pray: as in husbandry, so in the Church, there are certaine seasons of actions, and those seasons must not be omitted. Marke what the course of the Scripture was in every calamitie, in *Ioel* when there was a famine begunne, *Sanctifie a fast, saith the Lord, call a solemne Assemblie:* when their is a plague comming, when there are great enterprises in hand, when there is any thing plotting for the advancement of the good of the Church, doe you not think now, that the omission of opportunities are sinnes, for you to neglect this dutie, doe you not thinke

thinke the Lord will require it? It is true indeed, it is a busineſſe that is not ordinary, it is extraordinary: but doe not extraordinary times and occaſions call for it?

Againe, is it not evill in ſuch extraordinary caſes to omit ſuch an extraordinary duty? As wee finde in Scripture, when the Lord would call for faſting, and they did it not: Indeed to turne it to jollity and feaſting is another thing, a ſinne of a greater nature; but now the very ſtanding ſtill and omitting of this duty is diſobedience to the Lord, and to be guilty of the judgements that are upon a people, I ſay the ſtanding ſtill and not haſtening to the gappe: What ſhall we ſay then of thoſe that reſiſt this courſe, and thruſt men out of the gappe? Conſider it therefore ſeriouſly, this is a ſpeciall duty required, the ſeaſon lookes for it that we ſhould humble our ſelves before God.

Againe, there is one thing more that wee will ſpeake of, but in a word; that is, that every man for his owne particular renew his ſpeciall Covenant with God concerning the amendment of his life in particular: for I finde that in all times when the Lord hath ſtretched forth his hand againſt a Church and Nation, that this hath beene required, that they ſhould come and enter into a Covenant with God: You ſhall finde that *Aſa* did it, 2 *Chron.* 16. that *Nehemiah* did it, that it was done in *Ieremiahs* time, when they had warres in hand: Wee have many examples of it in Scripture, every man did it; and becauſe every man could not come to doe it perſonally, the head did it

3. Duty, Renew our Covenants

2 Chron. 16.

it for the reſt. I ſay the Lord lookes for this from every man in private, that he ſhould doe this in a particular manner, to conſider what have I done amiſſe in my life? what have I done to provoke the Lord? What ſinnes of commiſſion, and what of omiſſion? Have I beene colde and lukewarme? Have I beene too much conformable to the times? For this is it that brings judgement upon a people: the Saints when they are not zealous, when they fall from their *firſt love*, may helpe forward a judgement as well as groſſe ſinners, yea and more too: let every man therefore ſtirre up himſelfe to doe his dutie. In a word, wee ſhould ſtrive and contend for the advancing of Chriſts kingdome, for the furtherance of the Goſpell, for the good of mankinde, for the flouriſhing of the Church, wherein our owne good conſiſteth; and we ſhould doe it earneſtly, wee ſhould contend for it, contend with God in prayer, contend with our Superiours by intreaty, with our adverſaries by reſiſtance, with colde and lukewarme men by ſtirring them up, by *provoking one another to good workes*. Theſe are the workes that we exhort you to, and thus you ſhall be aſſured you have *faith that workes by love*. Learne this, to joyne theſe together.

The ſinnes of Gods children helpe to bring iudgements.

And ſo much ſhall ſerve for this time, and this Text.

FINIS.



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ERRATA.

Part. 1. Page 31 line 10 for *If ſay*, reade I ſay. page 55, line 4. for *iuſtification*, reade teſtification. p 59, l. 12, for *the thing*, r the next thing. p. 75, l. 27, for *yeanes*, r yearnes p. 76, l. 6, for *the uſe*, r. that uſe. p. 109, l. 25, for *heard of in*, r. heard in. p. 113, l. 23, for *to ſerve*, r: to ſerve him. p. 113, l: 26, for *have no hope*, r: they have no hope. p: 125, l: 8, for *beleeve this*, r: beleeve for this. p: 130, l: 25, for *beſt bud*, r: leaſt bud. p: 136, l. 20, for *eyther thy ſoule*, r: either for thy ſoule.

Part 2. Page 23, line ult. blot out *his*. p. 25, l. 7, blot out *for*. p. 49, l. 9, for *worke*, r. worker. p 72, l 28. for *a uſe*, r. a uſe. p. 76. in the margine, blot out Vſe 4. p 85, l. 22, for *was*, r. was by. p 86, l. 1, for *ſelfe*, r. ſelves. p. 88, l. 18. for *within*, r. in p. 132, 9, for *faith*, r. ioy. p. 144, l: 8. for *ſo*, r: ſee. p. 158, l: 25, for *thing*, r: uſe. p: 160, l: 30, blot out *thas*. p: 165, l: 20, for *concluſions*, r: turnings. p: 197, l: 2, 3, r: God ſtayes thee for this end p: 197, l: 9, blot out *not*. p. 198, l: 10, for *weakned*, r. weaned. p: 198, l: 31, for *indulcent*, r: indulgent. p: 199, l: 14, for *except* r: expect. p: 202, l: 10, for *thy* r: their. p: 208, l: 19, for *cervanly*, r. captivity. p: 212, l: 11, for *ſaith will*, r: ſaith he will.

Part 3. Page 74, l: 15, for *they would*, r: they would not. p: 99 l: 4, blot out *any*. p: 99, l: 12, for *beauty*, r: bent. p: 140, l: 9, for *feare*, r: ſenſe. p: 149, l: 12, for *[illegible]ly*, r warily.